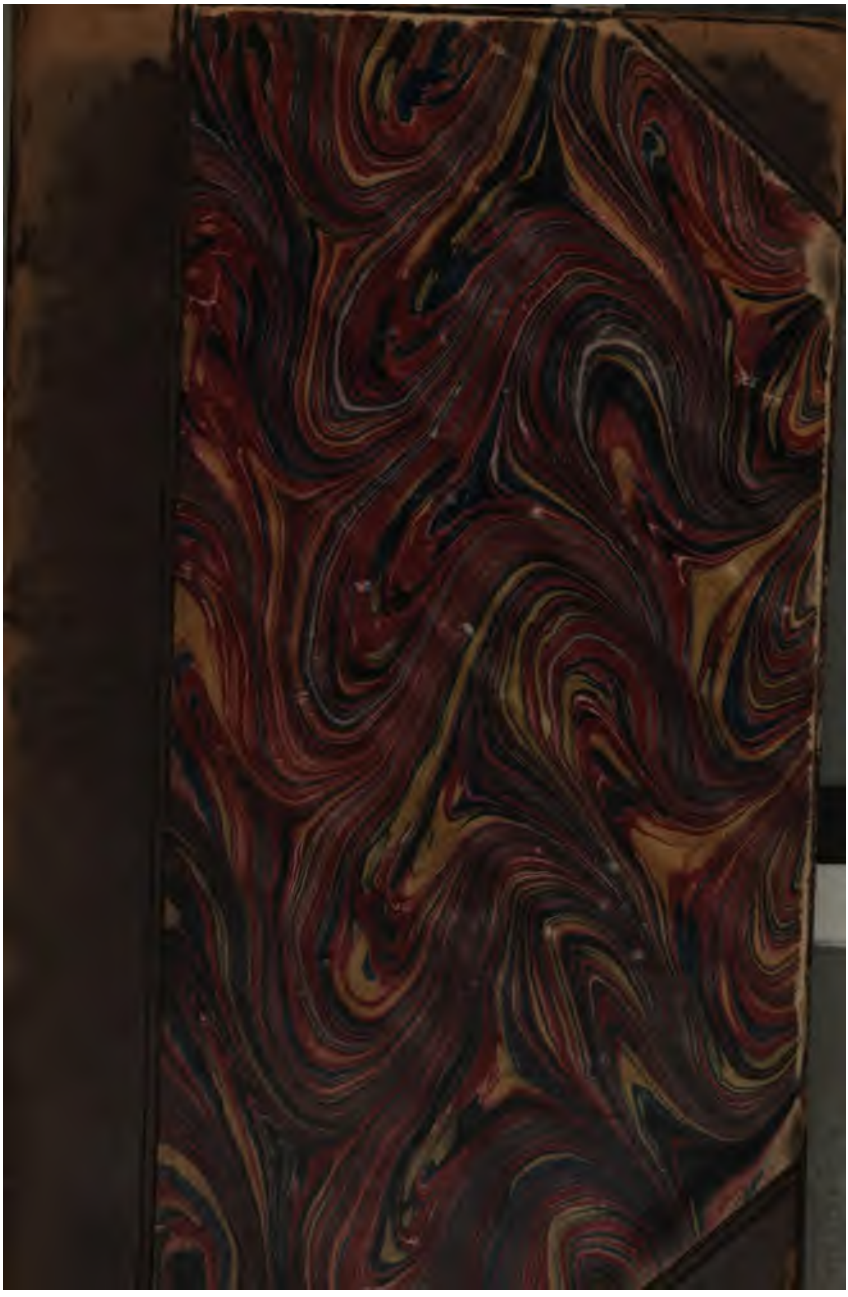

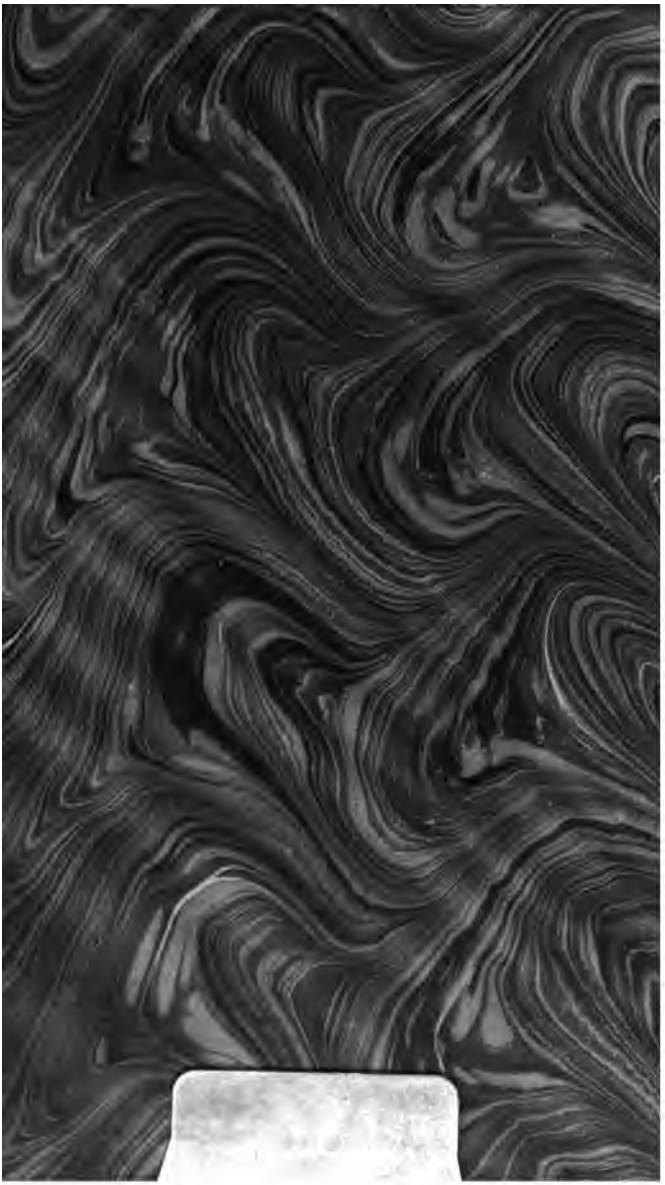

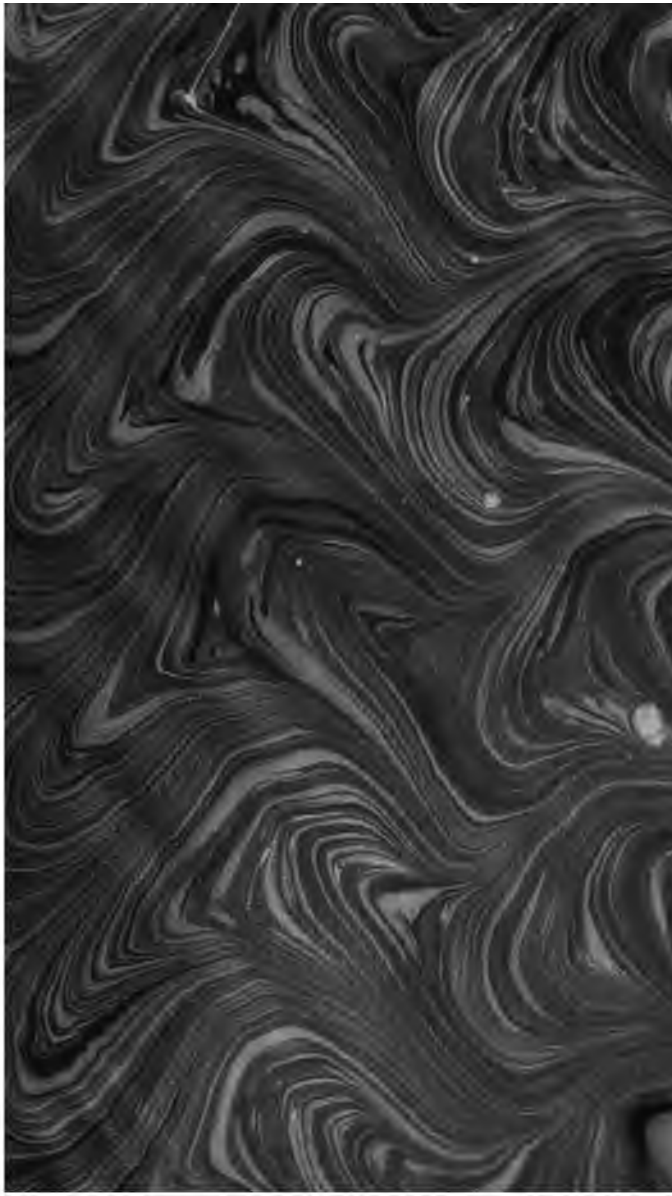

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THE

DIVINE VISIONS

OF

JOHN ENGELBRECHT,

A LUTHERAN PROTESTANT,

WHOM GOD SENT FROM THE DEAD TO BE A PREACHER OF REPENTANCE AND FAITH TO THE CHRISTIAN WORLD.

VOLUME I.

CONTAINING,

I. The VISION of HEAVEN and HELL *at large*: Together with some annexed TESTIMONIALS concerning his Person, &c.

II. An *Abridgement* of the two VISIONS of the NEW HEAVEN and the NEW EARTH; and of the MOUNTAIN of SALVATION.

TO WHICH ARE FURTHER SUBJOINED

Some INTERESTING EXTRACTS

From other Parts of his Works, &c.

TO THE WHOLE IS PREFIXED

The TRANSLATOR'S PREFATORY ADDRESS, &c.

AND

A PRELIMINARY GENERAL VIEW

OF

The AUTHOR's LIFE and WRITINGS.

Translated from the Original GERMAN

By Francis Okely,

Formerly of ST. JOHN'S COLLEGE, CAMBRIDGE.

"In the last Days—your Young Men shall see Visions, &c.
Joel ii. 28. Acts ii. 17.

NORTHAMPTON:
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THE

TRANSLATOR's

AFFECTIONATE

PREFATORY ADDRESS

TO THE

READER.

Courteous Reader!

WHATEVER thy natural Complexion and Turn of Mind may be; yet were it to be wiſhed, for thy *own Sake*, that the TITLE-PAGE of this Book might rather invite thee *to* it's ſerious Peruſal, than ſhock and deter thee *from* it. I do not for all that ſcruple to promiſe thee beforehand "*Words of Truth and Soberneſs.*" But be the Event as it may, or whatever Opinion thou mayſt *ultimately* entertain of JOHN ENGELBRECHT's *Divine Viſions*; yet canſt thou be aſſured, that their preſent *Tranſlator* and *Editor*, believing them to be *really of* GOD, eſteems it, at all Adventures, an eſpecial *Favour* of HIM, from whom they originate, to have had it in his Power to offer thee his beſt Service in this Way: For how *mean* and *poor* ſo ever his AUTHOR may appear in Man's Sight; yet muſt he deem it an Honour, greater than all the *Literary* World could beſtow upon him, to be accepted by the Moſt High GOD as a faithful *Interpreter*, and a Kind of *Amanuenſis*, to ſo dear a Child of his, and one choſen alſo by himſelf to be a Meſſenger and Servant of our Lord JESUS CHRIST.—"*In the Name of a* "*Prophet do I receive him, O that I may then re-* "*ceive this Prophet's Reward!*" (Matt. x. 41.)

It is now above a Century and Half ſince this "*Candle of the* LORD" was firſt lighted up; which (no Doubt againſt the Mind of Him, who lit it) has been ever ſince almoſt totally *hidden* from the Eyes of *our* Nation, "*under the Buſhel*," either of an indolent Neglect, or of a ſcornful Diſdain. I hope, however, that it may now at length be a *ſeaſonable Juncture* "*for bringing it, with Honour*, "*forth*" out of it's undeſerved Oblivion and Obſcurity; and "*for putting it on the Candleſtic*" of Publication; "*that it may give it's Light to the whole* "*Houſe*" of our *Engliſh* Dominions. (See Prov. xx. 27. Matt. v. 15.) In very Deed, I cannot help wiſhing, that, at leaſt, every ſincere *Lover* of the *eſſential* Light and Truth of GOD might hereby have a fair Opportunity given him of commencing an Acquaintance, and holding a *profitable* Interview with, our *divinely-illuminated* AUTHOR; which would be no ſmall Satisfaction to myſelf to have contributed the very leaſt Mite to.

Now, if any of *theſe* ſhould, either on their *own*, or on Account of a *certain Claſs* in the *religious* World, have entertained a ſtrong Prepoſſeſſion and Prejudice againſt *all* VISIONS and VISIONARIES; I am ſorry for it; and would only recommend it to them to learn of GOD "*to judge and diſcriminate be*-"*tween Cattle and Cattle*." (Exod. ix. 4. Ezek. xxxiv. 17, 20, 22.) And if others, going a Degree further, and allowing JOHN ENGELBRECHT to have been a true Child of GOD, a *good* Viſionary, and a faithful Servant of our Lord JESUS CHRIST, for his *own* Time and Place; will yet ſcruple whether his Teſtimony is not ſo much *inferior* to others of a later Date, as of Courſe to be *now* antiquated and inapplicable to us in *England*, at this Time of Day:—I will only beg their *ſerious* Attention to what will be offered on *this* Head in the ſubſequent Part of the preſent Addreſs.

After

After this, I hope it will be clear to them, from the very Nature of the Thing, that no restrictive Locality, no Antiquatedness, no comparative Inferiority of Dispensation, and the like, can, in *this Case*, take Place, and be justly alledged to depreciate it's Appearance to our Nation at this Time. For, I own, I cannot conceive how *any Thing* could lay a more equitable Claim to an *universal Expediency* for all Nations, for all Times, and for all Circumstances. And this of Course almost extorts a *Confession* from me, that my Heart seems to presage, in the divine Light, that there never was, perhaps, *any* Time and Nation, when and where a Publication of this Nature could have appeared with greater Propriety, and with a fairer Prospect of assisting to bring poor Sinners to *true* Repentance, and to the *Primitive* Faith in our dear Lord JESUS CHRIST.

For, to an observant, *spiritual* Eye, the two Circumstances following are very apparent:

1. That *our* Nation, being one of the most *free* under the Cope of the whole Heaven, has thereby a natural Incitement and Opportunity for carrying on, as every one is disposed, either the Work of GOD, or the Work of the Devil; and *that*, to the very highest Pitch of them both. This is no *chimerical* Notion, but a palpable *Fact*, and a visible *State of Things* subsisting, in every Shape, before the Eyes of all Men.

2. All the *Signs of the Times* are every-where, through all CHRISTENDOM, conspiring to indicate the long-predicted "*Hour of Temptation*," mentioned Rev. iii. 10. and "*the Beginning of Sorrows*," or Birth-Throes, which are to make Way for the BIRTH, or Appearance of that "*Man-Child, who*

"*is*

"*is to rule all Nations with a Rod of Iron*," (Rev. xii. 5. comp. with Isai. ix. 6--7.) Of Consequence they portend those *near-approaching* divine Judgments, which are collaterally to prepare the Way for a blessed general REVOLUTION for the better; and for a REFORMATION much more *radical*, *real*, and *universal* than any that has ever yet obtained in the *Christian* World.

This then being not without some *good Grounds* supposed, what could, I pray, be found more suitable for *these* Nations, and at such an awful *Crisis* of Times, than JOHN ENGELBRECHT's marvellous Declarations concerning these Events; and, in Consequence thereof, his *divine* Enforcement of the very Doctrine our dearest and blessed *Lord* himself preached, in similar Circumstances, (Matt. iv. 17.) and of that most important, and twice-repeated *Memento* of *his*, (Luke xiii. 3, 5.) "Except "ye *repent*, ye shall all likewise perish?"—And again, when the same most faithful and true Witness tells us, that "As a Snare shall *that Day* come "(and thus at an *Hour* they think not) on all them "that dwell upon the Face of the whole Earth. "*Watch* ye therefore (proceeds he) and *pray always*, "that ye may be accounted worthy to escape all "these Things, that shall come to pass, and to "stand before the SON of MAN." "That ye may "have Confidence, and not be ashamed before *Him*, "at his Coming," (1 John ii. 28.) That we all "having Oil in our Vessels with our Lamps, may (at this very important Juncture) "as *wise Virgins*, "be ready to go in with the Bridegroom to the "Marriage; before the Door be (irreversibly) "shut, and it be (then) too late for an Entrance," (Matt. xxv. 1--13.)

So much then for the present Propriety, or Seasonableness

ſonableneſs of theſe *amazing Viſions*, in a comparative View to Time, Place, and Circumſtance: But, excluſive of *this*, they carry their own *innate* Divinity, *internal* Evidence, and *intrinſic* Worth along with them; it being the very Nature of *all divine Truth*, to be ſo ſelf-evident, as, by every properly-diſpoſed Subject, to be alſo *intuitively* diſcerned. But if they had further needed any *adventitious* Explication, or Apology, certainly none could, after all, have done this Part alſo with ſtronger Evidence and Conviction than the *divinely-illuminated* AUTHOR himſelf: And ſurely may I alſo ſay, that the *Apologies* he makes for himſelf, and the *Explications* of his Writings are ſo copious and diffuſive, as to preclude all others.—But if ſuch an Application, as this he makes to the Heart and Conſcience, has ſo little Effect upon any Reader, that he can *conſcientiouſly* declare himſelf ſtill *unconvicted* and *unaffected* by it; I ſhall then willingly leave him to ſtand or fall with his *own* Maſter: For forced I am to own myſelf quite incapable of furniſhing him with any clearer Evidence, and with a better Ground for ſuitable Heart's Emotions and Affections. The very Truth of the Caſe is this, Either we do not ſee the Thing with the ſame *Eyes*, or in the ſame *Light*, or in the ſame *Point of View*.

But, as to the *Tranſlation* itſelf, ſuffice it to ſay, that I have executed it as well, and as faithfully as my Talent in this Way would admit. My general Aim, *at leaſt*, has been to exhibit a juſt and true *Portrait* of my AUTHOR to an *Engliſh* Eye. I have endeavoured to make him write *now*, as a Century and Half ſince, one of his *Engliſh* Contemporaries and Peers might, in ſimilar Circumſtances, be ſuppoſed to have expreſſed himſelf in Writing: Or, perhaps, more as if one of *our* Contemporaries and Countrymen, of the ſame Order and Station in Life, were,

were, under the ſame Impulſe of the Holy Ghoſt, to expreſs himſelf *now*, upon the ſame Occaſion, at this very Day. This is all that can be propoſed by, and it may in ſome tolerable Degree be expected of, a *Tranſlator*. I have therefore preferred and preſerved (if not perfectly, yet as well as the Nature of the Work would allow) his *own* native SIMPLICITY of Stile, or Diction. Although I am not inſenſible that it may often ſound *unpoliſhed* and *mean* in the Ears of ſome: Nor will his very long Digreſſions, his frequent Repetitions, and his Periods, ſometimes rather involved and ill-connected, prove a Whit leſs tedious and tireſome, if not *vexatious*, to thoſe who regard *Words only*; or who, in the true *Athenian* Taſte and Spirit, are only ſeeking after "*ſomething* NEWER STILL," in the Republic either of Religion, or Letters, (Acts xvii. 20, 21.) And yet, if I had ſtudied to curtail theſe Redundancies, and to give his Sentences a better Turn, and further to dreſs him up in our *modern* Faſhion; the Man himſelf would have been afterwards hardly known, and I ſhould have only thereby diſguiſed and *expoſed* him.—He is as he ſhould be for all rightly-diſpoſed Readers.—"To lift up a Tool upon GOD's Altar "of unhewn Stones, would pollute, or deſecrate it," (Exod. xx. 25.) "To preach the very Croſs of "Chriſt with Wiſdom of Words, would make it "of none Effect," (1 Cor. i. 17.)—A Thing this not enough conſidered in theſe *degenerate* Days; when too much a great Deal is reſted upon the Elegancy of *Words*, and too little Regard is paid to the true *Power* of the Kingdom of GOD. (See 1 Cor. iv. 20.)

Nothing is more plain than that the ever-bleſſed, ever-living, and all-ſovereign GOD, has reſerved to himſelf the incommunicable and indefeaſible Right and Prerogative of ſending his *own* EXTRAORDI-

NARY

NARY MESSENGERS to his Church, *when*, *where*, and *howſoever* he himſelf ſhall think it meet and good ſo to do. Thus was it formerly with *all* the PROPHETS, under the *Old Teſtament*; and thus it has alſo been, from the Beginning to this very Day, under the *New*: For in every *Chriſtian* Denomination there have, it may be, appeared, more or leſs, thoſe, who, with great Propriety, have been uſually termed the WITNESSES OF THE TRUTH. (See Matt. xxi. 34. xxiii. 34. Rev. xi. 3, &c.) But as *Stephen* ſaid of the OLD PROPHETS, "Which of "*them* have not your Fathers perſecuted?" (Acts vii. 52. Matt. v. 12.) ſo may it now be well aſked, *which of the New-Teſtament*-WITNESSES OF THE TRUTH *have not* our *Fathers perſecuted too?*—Had we but a *true* and *genuine* Account of *all* THESE, from the very Beginning to this Day, what an invaluable *Eccleſiaſtical Hiſtory* would not *that* be?—

To *this* CLASS then muſt the *Lutheran* JOHN ENGELBRECHT be referred; who, with Reſpect to his *divine* Call and Commiſſion, like his Predeceſſor-PROPHETS, and the other WITNESSES of GOD, and his ſacred Truth, is certainly a Character as ORIGINAL and EXTRAORDINARY as any of them all. In which Reſpect, therefore, he is not here propounded as any Subject, or Pattern for *ordinary Imitation*. All *Mimicry* would in this Caſe be attended with Conſequences no leſs abſurd than fatal.

Furthermore, altho' *Viſions*, together with other precious *Gifts* of the SPIRIT, are promiſed us in Scripture, according to the various Exigencies of the Church of CHRIST; yet, (as in *this* Caſe) how true, how real, and how good ſoever they may be, they muſt, by no Means, be eſteemed and recommended *merely* for their *own* Sakes: Nor ought we ever to covet and aſpire after them in any the moſt

ſecret

ſecret Pride and Ambition of our own Wills, whenſoever (as by this Account) they happen to be *hiſtorically* related, and ſet before us. The PREFERENCE *muſt* be given to, and the WHOLE STRESS, by every POOR SINNER, firſt and laſt, and always, laid upon the univerſal and infallible *Ground* and *Foundation*, JESUS CHRIST, and HIM CRUCIFIED: —In *this* there can be no Exceſs.

Holy *Paul* was alſo a *great* and *good* VISIONARY (as may be ſeen, 2 Cor. xii. 1—4, and elſewhere) but yet *he* not only declares as above; but alſo, that "*Charity*, or *Love*, is the greateſt of all." (1 Cor. xiii. 13.) And that "the End of the Law (and "thus for the very ſame Reaſons of all *Viſions* and "other *Gifts* of the SPIRIT too) is Charity, out of "a pure Heart, and of a good Conſcience, and of "Faith unfeigned." (1 Tim. i. 5.) Moſt remarkable it alſo is, that this our more *modern*, *divine* VISIONARY, or SEER, JOHN ENGELBRECHT, is ſo far from contradicting, that he every where confirms and eſtabliſhes the ſame *ancient* and important Doctrine, in almoſt every Page of his divine Writings.

Had ſome low SECTARIAN Views and *Peculiarities*, ſome narrow, ſelf-appropriating, and partial *Intereſts* of *contending* Churches been the *only*, or the *principal* Drift and End aimed at, one might have been tempted to claſs, even theſe VISIONS of J. E. amongſt ſeveral famous *Romiſh* LEGENDS, and other PIOUS FRAUDS and CONTRIVANCES of like Sort:—But in *this* Caſe, the glorious Univerſality and Impartiality of the great, the good, and the infinitely wiſe GOD plainly mark, and ſtrongly diſtinguiſh his own *univerſal* and *impartial* Work, in and by this *mean* Man. For *what*, I pray, is here recommended and inculcated throughout, but the old *Catholic* and *Primitive* Religion of "Repentance towards GOD, and "Faith

"Faith towards our Lord Jesus Christ?" (Acts xx. 21.) This is declared to be "the whole Counsel of God;" or at least the true and only *Basis* of it; it being a Doctrine *essentially* and *fundamentally* necessary. Nothing can be also more *universal*, in it's very Nature, nor any Thing more *expedient* for all Times; for all Places; for all Circumstances; for all Orders and Degrees of Men; for all the present *divided* Parts, or Denominations of *Christendom*; and for every *individual* Person, how much soever he may, according to the Exhortation given, Heb. vi. 1, be gone on unto Perfection. Neither has there been any real *extraordinary* Dispensation, or Visitation, ever made, or carried on, by the blessed God in his Church, without *this* Doctrine. (See Matt. iii. 1, 2, 8, 11. Chapt. iv. 17. comp. with Ver. 23, and Mark i. 14, 15. Chapt. vi. 12. Luke xxiv. 47. Acts ii. 38. iii. 26. xvii. 30. 2 Pet. iii. 9, &c. &c.) It will also be the infallibly distinguishing *Criterion* and *Characteristic* of every one yet to come on Earth. For with *this*, it is plain, the EVERLASTING GOSPEL itself (so much, and so sensibly now wanted) will begin, continue, and increase in it's Progress to endless Ages. (Rev. xiv. 6, 7. Chapt. xi. 3, and Ver. 10, compared with the *Synchronical*, Chapt. xvi. 9, 11, 21.)

This, then, of Course, confirms the Reality, enhances the Value, and recommends the Use of this simple, plain, and undesigning Man's *Divine Visions*. Were they even *fabulous*, or only the AUTHOR's own *good Conceits*, they would be wonderful in *him*; and might be acceptable, innocently-entertaining, and profitable, for the Sake of their *good Moral*:—But as they clearly appear to be *really divine* Openings or Revelations, and the *Reports* of a spiritual Traveller of unimpeached *Veracity*; the more they have in them of the Strange, the Extraordinary

dinary, and the *Marvellous* to the Eyes and Ears of *human Wisdom*, so much the more likely are they to be true; (Joh. iii. 11—13, 31, 32. 1 Cor. ii. 9, 10. 2 Cor. xii. 4.) and so much the more loud and emphatical is the Call of GOD by *them* unto UNIVERSAL REPENTANCE. O may this, and such like, *mild* Voices, and condescending Means, be duly attended to; lest, sooner or later, they might be followed, and seconded by some *sudden* Clap, or Shock from the THUNDER of his Power! (See Prov. i. 20--33. in this Point of View.)

Extensive is the Meaning, and great the Condescension of the Lord by that affectionate Expostulation made Isai. v. 4. "What could have been "done more for my Vineyard, that I have not done "in it?"—Many a bold and scoffing *Infidel* has not only thought in his Heart, but spoke openly with his Mouth—*Has he however yet sent us one from the Dead?* —If then, our blessed GOD, (whose Sovereignty admits of no other Bounds but what he is pleased to set to it himself; and who therefore worketh all Things according to the Counsel of his own Will) should have deigned these last *perilous* Times such a Favour, as, besides *Moses* and the *Prophets*, and even after CHRIST and his *Apostles*, to cut off *this Pretext* also for Unbelief, and to add every possible *Incentive* to our Faith;—who are we, that we should arraign GOD, and say to him, "*What doest thou?*" Certainly, if the MATTER of FACT be only well attested and incontrovertible, (as in the present Case it is, if in any other in the World) it would better become us *Child-likely* to acquiesce *in*, and to be led (if possible) to REPENTANCE *by* it; rather than, in the Perversenes of our own Spirits, and in the self-sufficient, trifling Vanity of our darkened *Ratiocinations*, to go on cavilling and striving with our *Maker about* the Possibility and Expediency of a

Fact

Fact so plain and indisputable: Let *them* also who might be inclined to wrangle from *Abraham*'s Declaration, (Luke xvi. 30, 31.) that if, "*Dives*'s "five Brethren did not hear *Moses* and the *Prophets*, "neither would they be persuaded, though one rose "from the Dead;" rather do their utmost, that Unbelief may not, after *actual* Trial, verify it in *more Cases* still: For which, however, there can be no other *fatal Necessity*, but *that*, which a perverse and cavilling Spirit of Unbelief may create to every one, that gives in to it.

Now, if the modern SADDUCEE, equally averse to *all Revelation*, is such a "Lover of Truth, such "a Friend of Reason, and such a Detector of "Fraud," as he would fain persuade himself and others to believe he is; let him then contemplate and acknowledge the most simple, undisguised, and effectual *Proof* that could possibly by GOD himself be given, that his own Soul is something of a very different Nature, and vastly *distinct* from, ORGANIZED MATTER:—That it doth not, therefore, *sleep*, but live, in the highest and most *perfect Activity*, after the Death of it's Body;—and that there assuredly is both a *Heaven* and a *Hell*, after this Life. And oh, that he may be even *thus* led to Repentance for a Sin deeper than he yet dreams of; and so to Faith in a *crucified Christ!* For all this, being here confirmed to him by an indubitable Eye- and Ear-Witness; by one also, who, for the Sake of this very Testimony, was ever after persecuted by the *Priests* of his own, and of every other Persuasion he had to do with; his Deposition, or Evidence, can reasonably be as little excepted against, for Want of competent Knowledge of the Fact; as it could be suspected and impeached of partial and sinister *private* Views, or of *Priestcraft*: Nor is it less unreasonable to surmise, that a Man

ſo evidently *fearing* GOD, and ſo, without all *Guile* and *Artifice*, a Creature ſo *poor*, and ſo *helpleſs*; could or would ſuffer ſo much and ſo long, only for the Pleaſure of hugging a long Series of *Fancies* and *Chimeras*, of ſo little Uſe to himſelf in any *earthly* Reſpect whatſoever, (1 Cor. xv. 19.)

And though the *Chriſtian* PHARISEE be as tenacious of the *Letter* of *both Teſtaments* as ever the ancient *Jewiſh* Ones were formerly of the *Old*; and that, in Oppoſition and Deſpite to all ſubſequent *new Revelations* of the SPIRIT, (ſee John v. 39--47. Chapt. vii. 42, 48, 49, 52. ix. 28, 29, &c.) yet did he but once wiſh really to believe from the *Heart* what, in his *Head* he has ſo long only *notionally* held and profeſſed of the *dead Letter* of BIBLE-TRUTHS; he might have a good Opportunity of here ſeeing the right *Uſe* of Holy Writ; and that no *New Revelations* of the HOLY SPIRIT are affected and maintained with any the leaſt Deſign to invalidate the *Old Bible-Ones*; but only to eſtabliſh them in their *Practical Reality*; or, in other Words, to cauſe them to be "in the Heart truly believed unto Sal-"vation," (Acts viii. 37. Rom. x. 10.) And if he then loves the *Holy Scriptures* ſo much, as one could heartily wiſh he did, muſt he not thank and praiſe the *ever-living* GOD, a thouſand and a thouſand Times, for having thus raiſed up ſuch a *living* WITNESS of the Truth; and for any other ſimilar *modern Exemplifications* of the Truth, the Power, and the undoubted Veracity and Reality of the *ancient* SCRIPTURE-CANON: Inſtances of which he will rejoice to meet with, as they have from Time to Time, and from Place to Place, been renewed in the *moſt*, or in *all* the various Denominations of CHRISTENDOM; and eſpecially at the *firſt* Appearance they made in the World.

Here

Here, alſo the *mad* FANATIC, the *gloomy*, or *conceited* ENTHUSIAST, the *ſelf-deceived*, and the *conſciouſly-deceiving* PRETENDER to Extraordinary Viſions and Revelations of the Spirit, might, in the very edifying Caſe of this our *truly-divine* and *ſober* Viſionary, obſerve the wide Difference there always is, and muſt be, between GOD-MADE and SELF-MADE; between Man's own "earthly, ſenſual, and devilish Wiſdom, attended with Envying, Strife, Confuſion, and every evil Work; and between that Wiſdom, which is from above: For this latter is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of Mercy and good Fruits," (Jam. iii. 15--17.) And this might and ought to curb and reſtrain, to mitigate and correct, all ſuch *frenetic* and *turbulent* Sallies of diſordered Paſſions; and to daſh in Pieces all the *proud* Schemes and Projects, that are built upon *falſe*, or *premature* Interpretations of Scripture; inflamed alſo by that *counterfeit Angel of Light*, whoſe greateſt Pleaſure it is, by his *wicked* Inſinuations and Inſpirations, to turn the *Truth of* GOD into a *Lie*. For though the modern *Phariſees* and *Sadducees* do apply all this to improper and innocent Subjects; yet ſuch Perſons there have however been, and ſuch may again ariſe, to the ſad Diſcredit of TRUTH, where-ever it appears. But here is a ſober, a ſolid, and an edifying *divine Seer*; the Mildneſs of whoſe Fruits beſpeak and evince the Goodneſs of the Tree they grow upon; a *Seer*, or Viſionary of GOD Almighty's own Chooſing and Making, in Conſequence of his moſt gracious *Prophetic* Promiſes given to the Neceſſities of the laſt Days; a Viſionary, worthy of, and a Credit to, his Maker; moreover an encouraging and animating Example and *Specimen* of what may be hereafter expected, according as the State and Exigencies of the Church of *Chriſt* may further call for ſuch, or any other Kind of

divine Interpofition. For, " at the Time of the " End fhall Knowledge be increafed," (Dan. xii. 4.)

We know, that the *Original* Defign of the bleffed God muft once take Place: (Oh, that it might do fo foon!) " when the true Worfhippers fhall " worfhip the Father in Spirit and in Truth; for " the Father feeketh fuch to worfhip him: God is " a Spirit, and they that worfhip him muft (there- " fore) worfhip him in Spirit and in Truth," (Joh. iv. 23, 24.) How then can it be imagined, that a *Spiritual* God fhould have been fatisfied, even with the *carnal* Worfhip of the *Old Teftament*; and therefore leaft of all with the *prefent* difcordant, *fabulous* Faith, and with that manifold *Semblance* of Divine Worfhip, and Godlinefs, invented by Men, and fo univerfally *now* prevailing on the Earth?

Severe and awful is that *Sarcafm*, which a great and difcerning Man has, in feveral Parts of his Works, made Ufe of, in a View to the general State of the now profeffing *Chriftian* World: I moft heartily wifh, that there was lefs Ground of Truth for it. He repreferts them as taking up a very ftrange and curious *Complaint* againft a well-known *Chriftian* Denomination, in this Manner: " Why, " thefe People think, fpeak, preach, write, and " act in every Refpect, as if they *really* and *feriouffy* " believed the Bible to be the *Truth* of God: As " if there not only was a God, but Three, *that* " *bear Record in Heaven*, the Father, the Word, " and the Holy Ghost; and that thefe Three " are One: They infinuate, that *this* Doctrine was " never meant for the *Head*, and for *fcholaftic* Dif- " plays of Wit and Learning; but for the practical " Enjoyment of the Believers in Christ, in their " *Hearts:* They *feriouffy* believe, that *the* Word

" was

" *was* really *made Flesh, and dwelt amongst us*, under
" the Name of *Jesus Christ*: That he was actually,
" and in good Earnest, crucified *for the Sin of the*
" *World:* That he was dead, buried, and raised
" again the third Day from the Dead: That he
" ascended up into Heaven, &c.—Nay, nay! these
" People carry the Thing too far a great Deal; it
" makes a much too *serious* Matter of it; it re-
" proaches *us*, it touches *us* too closely; say what
" you will, VIRTUE is, after all, the *great Mat-*
" *ter*;—but this Jargon of FAITH, &c. is quite
" intolerable, &c. &c."—.

May we not then, for the *very same* Reason, expect, that the Publication of a *Testimony* so round and downright as this is, and upon the *very same Foundation*, may bring a *similar Complaint* along with it, whereby " the Thoughts of many Hearts will " be revealed?" (Luke ii. 35. Rev. iii. 10.) For J. E. doth also, (and professedly by *Impulse of the Holy Ghost*) write of a *Heaven* and *Hell*; of a *New Heaven* and a *New Earth*; of *Holy Angels*; of our *Lord Jesus Christ*, and of our *Soul*'s real and present *Salvation* by a *living Faith* in Him, which worketh by Love, &c. &c. as if such Things did *really* exist; and as if they were not only *pretty Thoughts* to be *occasionally* taken up for a proper Mixture in Life; but as the happiest Realities for seasoning and sweetening every Day and Hour, and Circumstance, of this poor mortal Life. And, of Course, that it is of Consequence to every true Believer to give *speaking Proofs* of his *real* Belief and Preference of these Things. Hitherto the *fabulous* and *chimerical* Faith, and the *Mimic* Will-Worship of the Times, have, in *Fact*, not been inconsistent with the Service " both of GOD and Mammon," (Matt. vi. 24.) Hitherto, " the Lust of the Flesh, the Lust " of the Eyes, and the Pride of Life, though not

" of the Father, but of the World," (1 Joh. ii. 16.) have evidently borne the Sway, and been very compatible with the various *Notions* and *Forms* of Godlineſs: But where the *Goſpel-Truth* itſelf doth any where, in it's own undiſguiſed Life and ſpiritual Power, appear, it calls for quite another and a *new* State of Things: In other Words, it calls for a true DENIAL of SELF; for a REAL and ESSENTIAL REGENERATION of the Soul: It calls for the " Love of GOD with *all* our Heart, " with *all* our Soul, and with *all* our Strength; " and of our Neighbour *as ourſelves*:" It calls upon us to be no longer " conformed to this World, but " to be transformed by the *Renewal* of our Minds; " that we may prove what is that good, and ac- " ceptable, and perfect Will of GOD," (Rom. xii. 2.) And *this*, with all it's other Dependencies, the preſent *Chriſtian* World diſcover, much more a great Deal by all their *Actions* than by their *Words*, that they have far leſs *Inclination* for than any *juſt Notions* of it.

Whilſt then the merely-rational and traditional Doctrines of Men, according to the moſt refined Syſtems *variouſly* fabricated by the various *Fancies*, and *Notions* of the contending Parties in *Chriſtendom*, are preached, and only tickle the Ear with all the Advantages of Eloquence and Elocution; our " Faith will continue ſtanding in the Wiſdom of " Men, more than in the Power of GOD," (1 Cor. ii. 5. 2 Tim. iv. 3, 4.) Nor can all this really touch and rouſe, and leaſt of all, *remove* the original, the univerſal, and the fundamental Heart's-Sin and Malady of UNBELIEF; which, having once neſtled, fixed, and rivetted itſelf ſo firmly in the Heart of Man, will not eaſily let go it's Strong-Hold again.——But when the Light of the *eſſential* Truth itſelf, and the *Primitive Goſpel*, in the Power of

of the *Primitive Spirit*, ſhall be preſented to it, in the Way and Manner, and by the Perſons, through whom God himſelf ſhall be pleaſed to diſpenſe and ſend it;—*that* will then ſtir and rouſe every Heart, who either reads or hears it; and if not obeyed, by them, the *Sects*, how much ſo ever otherwiſe differing and jarring under Difference of *Fables*, will be all up in Arms, and combine like one Man, to oppoſe the Progreſs and Incroachments of ſuch a *common* dangerous Invader and Intruder.

But may God grant us all, "to receive the *Truth*, in the Love of it;" and ſo ſhall we not only be brought out of all that "Deceivableneſs of Un-"righteouſneſs," which has been hitherto, and ſtill takes Place; but be alſo *effectually* ſecured and preſerved from that *ſtill greater one*; which is, after all the reſt, yet to come; and will, it ſeems, carry the *whole World* down, as in a Torrent, along with it. (See 2 Theſſ. ii. Rev. iii. 10. Chapt. xi. 10. xii. 12. xiii. throughout.) What our deareſt Saviour once ſaid in the Fleſh (Joh. viii. 46.) he ſtill ſpeaks in the Spirit within every Heart, "If I ſay "the Truth, why do ye not believe me?" Now bleſſed are all thoſe Hearts, who, under this *divine* Expoſtulator's gentle *Reproof*, are honeſt and humble enough to find out this Why within their ownſelves; and having found, then *explicitely*, and *penitently* to confeſs and bewail it, in Spirit, at his through-pierced Feet; which cannot but have an happy Iſſue. For, after all, that *true*, and *primitive* Heart's "Faith in Christ, which worketh by "Love," has never yet, to this very Day, been found growing in the Garden of any natural Man's Underſtanding, (1 Cor. ii. 14.) It is ſtill a Matter of the Heart, and the "Gift of God by his Spirit;" (Eph. ii. 8. 1 Cor. xii. 3.) and which he alſo moſt ſurely beſtows upon all ſuch as, under a feeling Senſe

of

of their Want, do diligently, humbly, and earneſtly aſk it of him. (Matt. vii. 7—11.) But if, inſtead of this, and when the genuine and eſſential Light of the divine Truth *itſelf* ſhineth into our Hearts, in Order to do us Good, we are then only full of Objections againſt it; finding Fault with everybody, and with every Thing elſe but *our ownſelves*; and ranſacking all Scripture, from *Geneſis* to the *Revelation*; ay, and the whole Univerſe too, for Arguments in Juſtification of the Goodneſs of our own *preſent* conſciouſly-bad State, and to *palliate* a ſtubborn and wilful *Unbelief* of the SAVING TRUTH;—how ſhould we be helped? To ſuch Jeſus ſaid, and ſtill ſays, "If ye were blind, ye ſhould have no Sin; "but now ye ſay, we ſee; therefore your Sin re-"maineth. (Joh. ix. 41.)

Now dear Reader of every Opinion and Denomination, *ſtrange* and *odd* as ſome Things will in this Tract appear; yet haſt thou aſſuredly therein *the wholeſome Truth of God* preſented to thee by one, who neither could nor would lie. In very Deed, nothing but the Belief and Senſe of this could have moved *me* to publiſh it; and I have beforehand counted the *ſpiritual* Coſt of ſuch a Publication. It is ſomething, I own, *extraordinary* and *uncommon*; but then it is only an extraordinary and uncommon Diſplay of the Mercy of GOD, firſt to the AUTHOR and *Subject* of it; and, if not defeated by thy own *Unbelief*, may prove an uncommon Bleſſing to *thy Soul* too; the very Object I have indeed had principally in View. Uſe it then, if thou canſt, to this End. But only remember, that it muſt be read, not in the Manner of a *fugitive* Pamphlet, or News-Paper of the Day; or in the Spirit of a *dogmatical Critic* and *Cenſor*; but with that cloſe Attention, Serioufneſs, Impartiality, Aſſiduity, and lowly Mind, which the Nature of the Thing requires.

In

In *such* Tracts, thou readest for thy Life!—therefore above all Things (though thy natural and acquired, and even thy *religious* Attainments may have otherwise made a perfect *Oracle* of thee before Men) read with that humble, child-like Heart, Simplicity, and Docility, which is not without Reason so solemnly recommended by all our very best Friend, who is also the very best Judge in the Universe; —as an essentially necessary Pre-Requisite for *every One's* Entrance into the Kingdom of God and of *Christ*. (Matt. xi. 25, 26. Luke xviii. 16, 17. 1 Cor. iii. 18. Chapt. viii. 1—3.)

All this, dear Reader, I mean to speak in Love, and with becoming Modesty; professing myself to be *only* a *Learner* in the same humiliating School of divine Grace; and wishing to become every Day myself more and more such a *Child:* Yet I thought it was incumbent upon me, as the *Translator* and *Publisher*, to advertise thee previously of so much in the *Porch:* And I cannot but hope, that thy own Observations, made within the *House itself*, will convince thee that, in Respect to my Author at least, I have rather said too little than too much.

I am, truly,
Thy poor Fellow-Disciple, and
Faithful Servant, for *Christ*'s Sake,

Northampton,
Sept. 16, 1780.

Francis Okely.

P. S. I muſt further here advertiſe the Reader, that I never ſaw any Thing of JOHN ENGELBRECHT's in *Engliſh*; but, in very particular Circumſtances, twenty-four Years ago, the Tract, which was publiſhed at *London* in the Year 1707, under the Title of The *German Lazarus*; which, being now out of Print, is, of Courſe, very ſcarce. For this, and ſome other Reaſons, I felt a great Deſire (and have been, I humbly truſt, *divinely* aſſiſted) to *re-tranſlate* it from the much more extenſive *Original*. And this is *that* which is now preſented to the Reader, in the following Pages, for his Edification. It not only contains all the *German Lazarus*, excepting a little of the *Engliſh* Preface; but I may alſo truly ſay, *four Times* at leaſt *more* in Subſtance than *that*.

Having been at *Brunſwic* twice, and the firſt Time nearly four Years ago; I found the *Name* of JOHN ENGELBRECHT as well known there at this Day, as *that* of a JOHN BUNYAN, &c. &c. may be yet amongſt us. Had I not been *ſtrangely* prevented by this and the other Avocation, my Friends in that City were to have ſhewn me the very Spot his Houſe ſtood upon. It will be mentioned (Page 97) in the Note, that I *there* bought the very laſt and beſt *Edition* of his Works in *German*, printed at the Expence of Friends, in the Year 1761; from which this following Verſion has been made.

Dr.

Dr. HENRY MORE's *Character* of that Spirit of *Elias*, that must renew the World.

"THAT it's Doctrine must be that of casting away all Corruption, Insincerity, and Hypocrisy. (Mal. iii. 1, 2, 3.) Declaring against all Distortion, or Perversion of the Simplicity of Christian Truth by proud or politic Persons. (Isai. xl. 3, 4, 5.) Which will be no *Sectarian* Spirit, to rend and tear, but a *reconciling* Spirit to solder together the Affections of Men: (Mal. iv. 5, 6. Rev. xvi. 16. Matt. xvii. 10, 11.) Which will neither abrogate what is authentic, nor introduce what is new; but be a Restorer only of what useful Truths and Practices may seem to have been lost in the long Delapse of Ages. (1 Kings xviii. 18, 19, &c. Matt. iii. 3.) And perhaps of such clear and plain Principles as may solve the most concerning Difficulties that human Reason is subject to be entangled with. He is that Voice in the Wilderness, "Prepare ye the Way of the "Lord, and make his Paths strait:" That he shall be of a Spirit separate from the World, and untainted and unsophisticated by the unwholesome Converse of Men: That this Spirit will appear rough and rude to the World; because it will so freely and impartially reprehend the World, and declare the Truth in all Plainness and Simplicity of Heart; with an holy Boldness and Undauntedness of Courage to witness to the Truth, and a rousing of Men out of a false Security from external or carnal Respects, as did the *Baptist*, the *Sadducees*, and *Pharisees*; (Rev. xi. 10.) with a vehement Jealousy in Behalf of the Purity of GOD's Worship, against all *Polytheism* and *Idolatry*; and using only the Power of the Spirit from on High to oppose all Weapons of any carnal Warfare."—

Divine Dialogues, Dial. V.
Page 355, 359.

IF any pretend to be led by the Spirit of GOD, and in the mean Time are worldly, or sensual, or selfish, or contradict the Doctrine of *Jesus Christ*, it is evident that they are not of GOD. But if any publish to the World a Doctrine that is pure and holy, tending only to mortify corrupt Nature, and to recover the LOVE of GOD; * if it be *wholly* conformable unto, and the *same* with, the Doctrine of

* M. *Pascal* has given it as a distinguishing Mark and Character of the Christian Religion, in Contradistinction to all other Religions of the World, and as an Argument of it's divine Authority and Original, that it makes CHARITY, or the LOVE of GOD, it's *principal End, and Man's* chief *Duty*; which no other Religion does.

of *Jesus Christ*, and of his Gospel: If they who publish it do still live conformably to it, and bring forth the *Fruits* of the Spirit of God in their *whole* Life and Practice, despising all temporal Things, and tending only to Things eternal; and manifesting the *Righteousness*, *Goodness*, and *Truth* of God in *all* their Actions; if their Words be accompanied with a Force and Power, which reaches the Heart, and convinces the Conscience: If they discover often the secret Thoughts of the Hearts of others, and their Dispositions, even sometimes though their Persons be unknown to them: If they be Persons full of *Simplicity* and *Sincerity*, having no worldly Aim, doing nothing to please Men, nor to gain their Esteem, but declaring the Truth in Simplicity, even in things which they know will be most unpleasing to Men, and will bring upon them Hatred, Contempt, and Persecution from Men, instead of their Favour and Esteem: —If they are [when so pleases God] altogether *Illiterate*, and have acquired no Knowledge by the human Means of Study, Reading, Conversation, and Meditation; and yet manifest a clear, distinct, and comprehensive Knowledge of divine Things, far beyond the most *learned* Divines: If in declaring those Truths to the World [when done] by Writing, they flowed from them as Water does from a Fountain, as fast as their Hand could guide the Pen, without musing or meditating *what* to write, or changing and correcting what they had *once* written, or reading it over again; and yet all as to the main is of a Thread, most rational, and clear, and consistent, and no *real* Contradiction either to the Holy Scriptures, or amongst those Writings themselves, as to the Essence and Substance of them: And if *such* declare to the World, that of themselves they are sinful *Nothings*, of the corrupt Mass of Adam, from whence nothing can come but Evil; and that all the Good that is in them, and all the Truths they communicate to the World, are not from themselves, but from God and the *immediate* Operation of his Holy Spirit, who is pleased to make Use of *weak* and *simple* Means to confound the *Mighty* and *Wise*:—If all these can be *truly* said of any, these are certainly Evidences that will abide the Verdict of an *impartial* Jury; even though there be no visible Miracles, as John the Baptist, and many of the ancient *Prophets*, did none, there being no NEW DOCTRINE published, but the pressing and clearing of *that* already declared and confirmed by *Jesus Christ* and his *Apostles*.

Dr. Garden's Apol. for Mad. Bourignon,
Page 240, 241. § XXVI.

A PRELIMINARY

A

PRELIMINARY GENERAL VIEW

OF

JOHN ENGELBRECHT's

WONDERFUL

LIFE and WRITINGS.

Extracted from the General Preface, prefixed to the very last *German* Edition of his Works.

JOHN ENGELBRECHT was born at *Brunſwic*, of Chriſtian Parents, upon Eaſter-Sunday, in the Year of our Lord 1599. His Father's Name was GEORGE ENGELBRECHT, by Trade a Taylor; and his Mother's ALICE DINNEMANN, a Native of the City of *Brunſwic*. His Mother died ſoon after ſhe had been delivered of him: And thus, from his ſecond Year, he had a Mother-in-Law; who, by Prayer, kept him as cloſely to the Fear of GOD, as his Father did to School; where, however, he ſcarcely made ſo much Proficiency as to be able to read a Goſpel, and to write his own Name. Neither, for Want of Time, was he able to read a great Deal in Books; having been kept cloſe and tight to manual Labour. After this, he was put out Apprentice to a Clothier, and worked at it for a While, as a Journeyman.

But he was a ſorrowful and dejected Man from his Youth up, ever dragging on a Life embittered with a pungent Senſe of Soul's Anguiſh, Grief, and terrible Apprehenſions. On which Account he was incapacitated from exerciſing and making any conſiderable Uſe and Advantage of his Trade: But he was daily moved to call upon GOD for the Comfort of the Holy Ghoſt. Nay, the Anguiſh of his Spirit roſe often to ſuch a Pitch, that he did not know what to do with himſelf on that Account; and would fain

 have

have put an End to his own Life several Times, had not God prevented it. And what greatly tended to enhance this Grief and Distress of his was, that nobody was able, by any Thing they said, to administer the least Degree of Comfort to him; and almost every body made a Laughing-Stock of him, for giving Way to such strange and whimsical Conceits. He went diligently, every Day twice at least, to Church; but this proved of as little Avail to him as any Thing else: It rather helped the more to draw upon him the Laughter and Mockery of his Fellow-Workmen, for his keeping so much to Church, and at a Distance from *them*; nor ever frequenting any Ale-Houses, or Clubs of this Kind. On which Account he left off working with his Master, and got a hard Livelihood indeed in his own House, by spinning Wool for the Clothiers: During which, he must have often died for Hunger, had not God supported him supernaturally. This, and his other spiritual Grief and Distress, compelled him to fall down upon his Knees five Times every Day, for Half an Hour together; in Order to beg of God to give him the (true) Faith and a happy End.

On Friday before the second Sunday in *Advent*, 1622, a very great Dejection and Sorrowfulness seized upon him whilst he was at Saint *Catharine*'s Church in the Afternoon; occasioned in Part by his having observed so few People at Church, and that nobody seemed to have any true Delight in the Word of God. No sooner was he come from Church, but he took directly to his Bed; and then contracted such an Abhorrence for all Eating and Drinking, that he was not able to get any Thing down, no, nor to keep it in his Stomach had it been there: And yet he did retain the Holy Supper of the Lord, which he received several Days afterwards. In the mean Time his Anguish and Pains became so great and violent as to extort Cries from him loud enough to alarm and bring the Neighbours in to him; who, together with his Father, falling down upon their Knees, prayed to God on his Behalf: And the same was also done throughout the whole City, from the Pulpits. At length, amidst Struggles and Conflicts with those despairing Thoughts, which the Devil injected and suggested, and by which he tempted him in Respect to his Salvation, and amidst hearty Sighings and Aspirations to our Redeemer; he died the following Thursday Noon about Twelve o'Clock, gradually from the inferior to the superior Parts of his Body, and so of his Senses too upwards; till, about Twelve o'Clock at Midnight, his Hearing, as the last of his Senses, failed him likewise.

Here,

Here, it seemed to him, as if he had been taken up with his whole Body, and carried away with more Swiftness than that of an Arrow shot out of a Bow; when his Soul came in a Moment before Hell, and into Heaven. Before Hell he saw, and had a sensible distinct Perception, in the Spirit, of a dreadfully great and thick Darkness, and of an unparalleled hideous, bitter Smoke, Vapour, Exhalation, Fume, and Stench. He also heard, amidst the Darkness, inexpressibly ugly, hideous Voices, crying out loud, "Wo unto us! O ye Hills!" &c. Moreover, many Thousand Devils encompassed and attacked him, and would fain have had him along with them into Hell. But he, in Spirit and Faith, betook himself for Refuge to the Love of the heavenly Father, and to the Satisfaction Jesus Christ has made by his Blood. Whereupon the Darkness disappeared, the Stench went off, and the Voices were hushed and gone; and then the Holy Ghost, putting him into a golden Chariot, conducted him into the resplendent Light of the divine Glory. Here then he espied, in Spirit, on the other Hand, a great Light and Lustre; he saw the Choirs of the holy Angels, Prophets, and Apostles; heard them singing and playing, around the Throne of God, with heavenly Music and Voices; and smelt an Odour charming, agreeable, and lovely beyond all Measure and Description. And in Heaven he received a Commission, or Message, brought him by an holy Angel, to return back again into the World, and to declare to the People what he had *seen* and *heard* before Hell and in Heaven; the former by Way of Warning to the *Wicked*, and the latter by Way of Comfort to the *Afflicted*. Moreover, his intellectual Faculty was so illuminated, as to understand the whole Bible at once: And it was withal very particularly and precisely signified to him, what a carnal, dry, and merely *scientific* Knowledge, and Hypocrisy, there is in the most of Mankind; and what he was principally to tell them, under the Penalty of forfeiting his own Happiness, if he did not.

Upon this he was re-conducted out of the resplendent Lustre. And to him it seemed, as if he had been replaced with his whole Body upon the very Spot he had been taken from; beginning first of all to recover his Hearing again, so that he actually heard the By-Standers then praying in the Room. Thereupon he began to have a Feeling of his Eyes, and so also of the other Senses and Parts of his Body, from those that were superior to those that were inferior downwards; into which Life thrilled again, and discovered itself gradually within the Space of twelve Hours; in the very same Manner wherein he had lost it within the Space of

twelve Hours before. Immediately upon the Feeling of his Feet, he got up from his Bed, and was far more vigorous and sprightly than he had ever heretofore been in all his Life: He would have also fain gone out, in Order forthwith to signify to the Preachers, or Ministers, what had befallen him: But this the People, that were about him, opposed; they being under the highest Astonishment at this Event, and quite at a Loss what to think or make of the whole Affair. Therefore he sent for his *Confessor*,* who was in no less Admiration than the rest had been. With him therefore he immediately made a Beginning, without any further Ceremony, of faithfully putting the Commission of God into Execution and Practice: Representing to him how wicked the Preachers, or Clergy, were, and exhorting to Repentance. The Minister, acknowledging it to be a Work of God, makes the following Reply: "We are poor weak Flesh and Blood, may God "convert us!" And in the very same Manner, and from that very Hour, he exhorted all others likewise, who came to him, unto a *serious* Repentance and Amendment of their Lives. For this Occurrence was soon published abroad amongst the Neighbours; who of Course flocked thither to him immediately, and then again propagated the Story farther still from one to another. Moreover, because in a few Days afterwards, the Preachers had made Mention of it from the Pulpit, and given it out as a Work of God, it became known throughout the whole City: Which drew the People in such Flocks to him, that many of them were forced to remain out of Doors, and to stand before the Windows in the Street. He addressed them all in a very pathetic Manner from the Scripture; setting Heaven and Hell, from his own personal Knowledge and Experience, before them; which all this, in Conjunction with the Stench of Hell, that had been smelt at his Bed-Side,† gave full Attestation to. And in such a Way as this he went on Day after Day, from Morning early till late at Night, without being in any the very least Degree impaired or weakened in his Body; (which, by the Way, is another strong Confirmation of the Reality of that which had befallen him) notwithstanding that he had neither eaten or drank any Thing until the sixth Day after his Sickness; nor had he any Sleep at all for nine whole Months successively. During the Night-Season, he sung the finest spiritual Hymns. For one and forty Nights he heard the Music of Heaven, which also

* The Lutherans still retain this to a certain Degree.---*The Translator.*

† Immediately upon his Revival it was so.---*Tr.*

alſo a pious Widow (whoſe Name was *Schumann*) once heard and attended to at the ſame Time with himſelf; and *he* ſtruck in with it. Not to ſay any Thing further how he has been frequently ſupported for eight, twelve, thirteen Days; for three, ay, ſix Weeks together, without any Victuals and Drink, merely by the Power of the Holy Ghoſt, who fed him with celeſtial Food.

But whereas, amidſt ſuch Circumſtances as theſe, he ſtill continued the Courſe of talking ſo much inceſſantly by Day, and ſpending the Night abſolutely and entirely without any Sleep, to promote and bring on which all Medicines had been applied in vain;—therefore, out of a ſuperfluous and needleſs Fear of his running mad, nobody was admitted to him any longer, and they ſhut up his Houſe. Then GOD ſent an holy Angel to him, with a Charge, that now, ſeeing Matters were come to this Paſs, and were as they were, he ſhould go to everybody, who deſired to have him, not ſuffering himſelf to be obſtructed in making known and ſpreading abroad the Glory of GOD. Likewiſe the Angel warned him againſt certain *Particulars*,* which he was to give eſpecial Heed to. Likewiſe ſeveral of the Clergy, or Preachers, gave him a particular Admonition to tell People what had been revealed to him; as they themſelves were alſo not deficient in publicly recommending from their Pulpits his Call, Commiſſion, and Charge; and the Neceſſity and Importance of it's being *duly* attended to. They alſo brought ſeveral Perſons of Eminence and Diſtinction to him, and were, together with many others, his Friends and Benefactors. Thus, then, many ſent for him to their Houſes, where they aſſembled together in great Numbers, being alſo much affected and moved by his Narratives and Repreſentations.

Now, ſome happening in their Simplicity to ſay, that they were able to conceive a better Underſtanding of the Word of GOD from *him* than from the *Preachers*; theſe laſt took it into their Heads to be jealous, as if *their* Function fell into Contempt by ſuch a Way of ſpeaking as this. Thus, then, they ſummoned him before their *Colloquium*, or *Conference*; ſtrictly enjoining him to hold no more Diſcourſes with the People out of the Word of GOD, as it had a Tendency to bring the Miniſterial Function into Diſrepute and Diſcredit. His Buſineſs only was to tell *them* what might poſſibly be revealed to him, when *they* would be ſure to deliver it to their Hearers again: He himſelf ſhould ſtick cloſe to his own Trade. To which he

 made

* Spiritual Pride, and Covetouſneſs.

made Anſwer, that he muſt needs obey GOD rather than Man. But the Clergy then conteſted his *Vocation* itſelf, taking it into their jealous Pates, that he did not give *them* ſufficient Reverence and Honour; ſeeing that he quite inadvertently, had, on Account of the Cold, kept himſelf covered in their Preſence; and, whereas, upon their ſmart Reprimand given him on that Behalf, he taxed them with Ambition, &c. they broke out into a downright Rage and Paſſion againſt him. And thus the Clergy, having taken it at length into their Heads, whether the whole Affair with him might not at laſt prove to be a Work of the Devil, perſuaded one another to warn everybody againſt him from the Pulpit, as a falſe Prophet, and an Heretic: Which alſo the Sunday following they actually put into Execution. In Conſequence of which, the Controverſy gaining Strength, and ſpreading itſelf abroad by the Means of Writings *Pro* and *Con*, they forbad and drove him from the Confeſſionary Chair, and would admit him no more to the holy Sacrament, till he ſhould retract his (ſuppoſed) Call and Commiſſion, and exhibit a public Deprecation on that Behalf. Nay, almoſt the whole City was ſo embroiled about, and in ſuch Wrath and Bitterneſs againſt him, that he went everywhere in Danger of his Life. Although the Preachers, ſome of whom ſeverely ſmarted under the Judgments of GOD, as he had predicted unto them beforehand, came afterwards to a better Underſtanding with him, and did then no more brand him with the *Stigma* of Hereſy; but only deſired of him to confeſs ingenuouſly, that he had received all his Inſtructions concerning GOD's Word by the *ordinary* Means of Grace; ſuch as by reading in the Scripture, and by hearing of Sermons: But which he could not comply with, it being contrary to the Truth.

So then, becauſe the marvellous Work, which had thus paſſed upon him, was by the Hearers alſo no longer regarded as *any Thing divine*; and of Conſequence his Exhortations to Repentance were no more eſteemed, or embraced as they had heretofore been; therefore he withdrew from thence, and repaired to other Places. Wherefore, firſt of all, he reſided and ſojourned a While at *Winſen*, near *Zell*; as alſo at *Hamburg*; after that at *Lunenburg*, *Gluckſtadt*, *Schleſwig*, *Oſcherſleben*, *Oldenburg*; and ſo round again to *Brunſwic*, and *Hamburg*; to *Bremen*, *Embden*, *Groningen*, &c. till at laſt he died at *Brunſwic*. He every where ſtudied to maintain an irreproveable Life and Converſation; letting no Conſiderations reſtrain him from faithfully complying with the divine Charge, by a Promulgation and Publication, at every Opportunity, of what had befallen him, to the

the Praise of God, and to the Rousing up and Awakening Men unto Repentance and Amendment of Life: Making it often a *Memento* to himself, that having one Time, on Account of the Opposition of some Gainsayers, held his Peace, he was afterwards punished with a nine Days Dumbness on that Account. Moreover, as he was almost every where under a severe Persecution, especially from the Clergy, so as to be obliged to shift his Travels from Place to Place; therefore also did God the Lord shew more and more Wonders upon him from Time to Time; giving him a farther Sight of many especial and singular *Visions* and *Appearances*.

At the Beginning of the New Year 1625, he had, at *Winsen*, A Vision* concerning the Three States; represented to the Eyes of his Body when perfectly awake: And whilst he was yet there, in the very same Year, under an extatic Rapture,‡ he received A Sight of the New Heaven and of the New Earth. Both of which Visions, and the last in particular, were interpreted to him by an holy Angel, as soon as ever he was returned to himself again from the extatic Rapture: And as he had by a Voice been admonished to write down the former immediately, he, on Account of his Loitering, received a violent Slap on the Face. In this Year also a holy Angel appeared to him at *Hamburg*: It had, it seems, been desired of him to pen down in Writing, and then to print, the before-mentioned Occurrence and Vision of Heaven and Hell. Whereupon, having begged of God to reveal it to him by an Angel, whether he should do this or not; a holy Angel did actually appear to him with express Command not to procrastinate the Execution of it. Still, upon the Tuesday before *Whitsuntide*, in the same Place, a holy Angel appeared to him, signifying to him in God's Name, that the Letter he had first designed and intended to address to *Ottmar Elliger*'s Wife in *particular*, he should address to *all Mankind* likewise. And a great many more divine Appearances and Visions had he, from the Time of his *Revival from the dead, till about this Time*: For Instance, A Vision of the Angel Gabriel; A Vision of an Angel in a Field by Night, who preached him a threefold Discourse, upon the Grace of God, upon Faith, and upon the Cross; which continued for six Hours successively: A Vision of the Holy

* It is the very same that will follow here, being *first* translated from the High Dutch.---*Tr.*

‡ During which, his Body had every Appearance of a dead Corpse. See 2 Cor. xii. 2, 3.---*Tr.*

HOLY ANGELS round about the GOOD, and of the DEVILS, round about the WICKED, in the Church at *Brunſwic*: A VISION OF THE CITY OF BRUNSWIC, and of the PREACHERS, OR MINISTERS: A VISION OF HOLY BAPTISM; and a VISION OF THE BRIDE OF CHRIST; both of them in the Church at *Winſen*: A VISION AND REVELATION OF THE GREAT MYSTERY OF THE HEAVENLY FLESH OF CHRIST: A VISION OF THE LAST JUDGMENT, in the Chancery at *Zell*, and others beſide. Several Years afterwards, he ſaw in Spirit, A VISION OF THE MOUNTAIN; which the ſame holy Angel, whom he had ſeen in the Viſion itſelf, expounded to him at his Return from the extatic Rapture.*

To give ſome Account and Specimen of his Perſecutions, the then *Senior* of the Miniſtry at *Hamburg* cauſed him to be taken up in his Houſe, and to be carried before the Burgomaſter, *Klan*, to be committed by him to the Houſe of Correction. But he, upon a fair Hearing of the Cauſe himſelf, ſet him at Liberty again. Thus alſo did the Clergy often dreadfully calumniate, perſecute, and inſtigate the Civil Magiſtrate to put him into Hold; not at *Hamburg* only, but alſo at *Brunſwic*, *Lunenberg*, *Schleſwig*, *Oſcherſleben*, and in other Places. The Preachers alſo gave out, whether he was not one of the Clan of new upſtart Prophets, againſt whom the threefold Miniſtry of *Lubeck*, *Hamburg*, and *Lunenberg*, had written; with Deſign of being thereby ſure to fix a Brand of Odium upon his Perſon. At *Gluckſtadt*, he was examined by the Clergy in Preſence of his Majeſty the King of *Denmark*, and of many other Gentlemen of conſiderable Eminence: And although nothing of any Crime or Miſdemeanor was found chargeable upon him; yet the Clergy perſiſted in their Solicitations of the King ſo long, that his Majeſty at laſt yielded to have him had out of the City under a Guard of Soldiers. By which Occaſion, JOHN ENGELBRECHT predicted the Judgments of GOD upon his Majeſty's Governor of the City, by whoſe Order he was had out of it; with theſe Words, "The Man, who now orders me to be had out of the "City *by Sunſhine*, ſhall himſelf, ere long, be forced to "quit it *by Night*." Which was accompliſhed accordingly, not a great While after. For the Governor's Lady, the natural Daughter of King Chriſtian the IVth, having taxed him with Adultery to his Face, and he giving her a Box of the Ear upon it, ſhe diſcharged a Piſtol at him, and immediately took her Flight upon it to *Copenhagen*; where ſhe had ſuch Influence and Aſcendency as to procure a Royal Mandate,

* An Abſtract of it will follow here.---*Tr.*

Mandate, to have her Consort's Person arrested, and brought before the King. In Consequence whereof, he was dragged forth by Night, and entirely divested of all his Posts and Dignities. Which had also such an Effect upon his Mind, as to render him Half a Madman: And amongst the Villages, after that Time, he went about begging the very Bread he was to satisfy his Hunger with, of the poor Peasants and Country-People; as we have this Story recorded by *Godfrey Arnold* in his *Church and Heretic History*.* In the same Manner were the Clergy at *Oldenburg* intent upon forging all Sorts of Accusations, and fixing them upon JOHN ENGELBRECHT. But, whereas at his own Instance, the Ministers conferred with him, in Presence of his Excellency the Count, and his Council; they were themselves obliged to declare him to be innocent.

During the Time when that, which has been beforementioned, passed with him at *Gluckstadt*, he was again for several Weeks sustained by GOD in a supernatural Manner, without Eating and Drinking; having acquainted the People beforehand, how this was, according to a holy Angel's Intimation, to continue for several Days longer. Moreover he was in this Situation endowed with so great and divine a Vigour and Vivacity, that, to Astonishment, he spoke all Day long from the Word of GOD to many Persons. Also, on his Way from *Hamburg* back again to his own Habitation, having on the Road had a great Deal taken away from him by some Troopers, whom on that Account he had reproached with the Name of *Robbers*; they would indeed, in a Ferment of Malice and Resentment, have rode over him with their Swords drawn in their Hands, and have even cleft his Head asunder; but they never wounded him for all that. They broke a Lance to Pieces upon his Head; but which he neither felt, nor received any Wound, or Contusion from. Neither would the Pistols go off, nor the Horses stir a Foot from the Spot at the Time when they intended to have rode over, and to have shot him. And thus was he, by the marvellous Hand of GOD, protected from all Outrage and Violence.

Under such Circumstances then he came, in 1631, back again to *Brunswic*. And although he had purposed within himself no more to desire to have the Holy Sacrament,† that had so often been refused him hitherto, administered to

* Part III. Chapt. XXII. § 8. Page 210.

† Great is the Power of *Lutheran* Ministers in this Respect, and very important are it's Consequences to the Laity, when abused.---*Tr.*

to him by any of the Clergy: Forasmuch as the being deprived thereof has nothing of any condemnatory Nature and Effect in it, and he received it every Day spiritually; nay, God did once cause it to be put into his very Mouth by a holy Angel;—therefore, whilst he was agitating these Things within his own Mind in a human Way, a holy Angel appeared to him; telling him still to proceed with urging his Request on this Behalf upon the Ministers at *Brunswic*, so long until they should refuse it him absolutely and peremptorily. On this Account, therefore, he did, after his Return Home again, sue for it at their Hands. Moreover, upon the Ministers peremptory and inflexible Refusal, he, *June* 16th, presented a Petition on that Behalf to a worshipful Senator, or Counsellor in the Spiritual Court, or Consistory; humbly praying, that the Reverend Ministers in the City of *Brunswic* might however admit him to a Participation of the Holy Communion, or Supper of the Lord. In Consequence of which, the Ministers had it proposed to them, to enter upon such Measures, and to take such Steps, whereby the Errors charged upon him might be removed. But upon the *Superintendant*'s having, on the 17th of *August*, in Conference, proposed it to the rest of the Ministers to convoke a special Meeting to that End; the Result of their Answer was this, He is incorrigible. Notwithstanding which, the *Superintendant* did draw up the supposed Errors, and read them to the Consistory; which John Engelbrecht, after having been summoned there to appear, refuted upon the Spot, by Word of Mouth; and afterwards, on the 24th of *August*, in Writing likewise. Yet was it all of no Avail: No, no! for nothing else would do, but *recant* he must such and such Errors. Wherefore, on the 3d of *September*, he delivered in an explanatory Writing; wherein all he does is, to own himself to be a Sinner; and therefore, that if he, through Ignorance or Inadvertency, might have spoken, or written any Thing contrary to the Word of God, that *this* he doth, in such a Case, recant. Moreover, because the Ministers, supposing he were to go to the Lord's Supper, insisted upon their making public Mention of him from the Pulpit, and were not satisfied with the second Explanation of his, which had been delivered in upon the 14th of *Sept.* concerning what Way this should after all be done in; and he himself could by no Means approve the prescribed Form they had drawn up for him; therefore was he not even so admitted to the Lord's Supper after all. As he then, in 1638, is often still summoned before the Consistory; and, in an Epistle addressed to the Rev. *Synific*, Dr. *John Kam-*

mern,

mann, dated the 6th of *October* this Year, he still further explains himself on this Head: In which Writing he, amongst other Things, makes Mention, how that the *Superintendant* and *Coadjutor*, having at the Worshipful Counsellor's Instance, talked with him on several Occasions for a long Time together, had found him perfectly sound and orthodox in the Faith.

In the Year 1634, the Lord Christ did there appear to him in great Glory, attended by twelve holy Angels; who shewed him his holy five Wounds: And as he happened to be just at that Time in great Poverty and pinching Hunger, forasmuch as he had but a very scanty Portion indeed to live upon at *Brunswic*; he gave him a Dollar of the Place,* being about a Shilling Value: And he talked with him further concerning his own Person (viz. J. E's.) how that he should be yet able to do here what he had a Mind to do. Afterwards, in 1636, he, at *Brunswic*, twice more lived a considerable Time in a supernatural Manner without Victuals and Drink, by Means of a miraculous Power of GOD; The first Time, at the Beginning, for above a Fortnight, viz. from *Whitsuntide* to *St. John*'s Day; and having then eaten something for two Days, it still continued for more than a Fortnight, nay until the eighteenth Day afterwards: But the second Time was when he was obliged to keep himself close and retired, from *Michaelmas*-Tide to *Martin*'s-Tide; having for the Space of six Weeks eaten and drank nothing, excepting for three Days only; which was also during the first three Weeks. During this first miraculous Fast, when he was obliged to keep himself close and retired in his Chamber, he there transcribed a good deal out of *Matthew Weyer*'s excellent little Tract, which he greatly praises. But towards the Close of the last, upon the 9th of *November*, a divine Letter,‡ by Way of an Answer to another from his Friend, was by an holy Angel revealed and dictated to him, viz. *how we are to ask any Thing of God in the New Testament*: Which Angel did, amongst other Things, converse a good deal farther with him concerning these sorrowful and calamitous Times, intended for Consolation to the Afflicted.

In the 1639th Year, we find him come again from *Brunswic*

* As many well disposed Readers might be glad to see this wonderful Incident more circumstantially related, and it will not occur elsewhere; it shall be added by Way of Supplement to the Whole by the Translator.

‡ It is the second Piece in the 1st Part of the 2d Volume of his Works.—*Tr.*

Brunswic to *Hamburg*. And as he, upon the 20th of *September*, was on the Way from that Place to *Wedel*, GOD vouchsafed him, in the Field, the Sight of a yet farther singular and extraordinary angelical Vision and Revelation; which was withal corroborated and confirmed by a three Weeks Fast enjoined upon him. But that it might no more be possible to be said, that he had a Way of eating and drinking clandestinely; he, upon the 27th Day of the Month, surrendered himself up to be closely confined under Lock and Key, in a Room that was in the House of Correction at *Hamburg*: And there, for the last nine Days, upon a second Appearance of the same Angel to him, he was enjoined to drink Water. During this miraculous Fasting, he not only retained all his Powers and Faculties in full Vigour and Perfection; but also all this Time through, experienced still greater Strength and Vivacity than he had done before; having exhorted all, who came into the House of Correction to him unto true Repentance and Conversion, with great Zeal and Fervency of Spirit, and directed them *wholly* and *alone* to Christ.

Having got his Discharge, he farther this Year addressed and presented a Letter to the Rev. *Nicholas Harthopf*, the then *Senior* of the Ministers at *Hamburg*; attending it with a Copy of the *Letter in Verse*,* that had been just printed: Wherein he solicits to undergo an Examination by him. From whom, however, he received but rough Treatment in Consequence of it. For whilst they were in Conversation together, the *Senior* meaning to strike him a Blow with a Bunch of Keys he then had in his Hand; the Chain they were upon breaking in two, he had no other Means left but to beat him upon the Head with his bare Hands. No less did the whole Company of Ministers persecute and vilify him; neither was he able by any Ways or Means to compass so much Favour for himself as to procure a right Audience on this Head, in Presence of several Gentlemen of the Senate. Neither was any other Answer returned him to the Letter he had presented to the *Senior*, farther than that Licentiate *Miller*, one of the Preachers, told him in his House, that "they had not the Gift of Discernment." † This Man, in *October* 1640, wrote to the then *Brunswic Coadjutor*, Dr. *James Weller*, in Respect to JOHN ENGELBRECHT's having made his Appeal to the Board of Ministers

* This is amongst his Works in the 2d Vol. and is in Substance ENGELBRECHT's Life and Experience in a Summary Way. But it has a long Preface and Postscript written by J. E. himself.---*Tr.*

† So it seems indeed throughout! Let us not wonder then at Bishop *Bonner*, &c.---*Tr.*

Ministers there: In Answer to which, it is very probable, that the other sent him all that had been deposited in the Ministers Ecclesiastical Archives and Library, respecting the Transactions with him; for now nothing more of them is to be met with there.

Now JOHN ENGELBRECHT, having, beyond all Doubt, been gone off before from *Hamburg*, resided a While at *Bremen*, *Embden*, *Groningen*, and the Parts adjacent. For at *Groningen* it was, that he, in *October*, 1640, had written THE VISION CONCERNING THE NEW HEAVEN and the NEW EARTH; and then, at *Embden*, in *December*, the same Year, THE VISION CONCERNING THE THREE STATES, within the Space of three Days: Also THE VISION CONCERNING THE MOUNTAIN (OF SALVATION) at *Loppereßen*, in the Territory of *Groningen*, in *January* 1641; the two former of which he did twice over. Moreover from *Bremen* he dispatched a Letter to *Popke Popkes*, dated *May* the 3d, 1641. In which Places he was also contradicted and attacked by the Majority of the Clergy. At *Embden*, an Interdict was issued forth to forbid him the City, and his Host to entertain him there any longer. In *Groningen* he had much Debate with the Ministers upon the Topic of ELECTION. On which very Account also he had been in no extraordinary Degree of Repute with several of the Ministers at *Bremen*: Although Dr. *Bergius*, and others with him, were for the UNIVERSAL GRACE. Thus was another Vision also shewed him, in 1640, upon *Ascension-Day*.

Being at last returned back and Home again to *Brunswic*, and indeed, (as is credible) in the Year 1641; this simple, God-taught, and genuinely pious Man, softly and happily departed this Life there in his own House, being in *February* the Year following; having, in Respect to his Soul, been translated and transplanted into the Glories of Heaven: But, as to his dead Body, having, upon the 20th of the same Month, been buried in Saint *Catharine*'s Church-Yard, near the Wall towards the Street: Which the Church-Book attests in the following Words: " In the Year 1642, " upon the 20th of *February*, was HANS (JOHN) ENGEL-" BRECHT interred with ten Pair of Scholars,* and no " Tolling of the Bell; neither was there any Collect sung: " The Reason was, because he died in his *(to him unjustly* " *ascribed)*

* All the Scholars are trained there to Singing, and attend at Funerals. The grander the Funeral, the more the Number; and so on the other Side.---*Tr.*

" *ascribed)* Error, and was never reconciled to the Body of " Ministers: His Friends did however, with much ado, " prevail so far afterwards, as to get a single Bell tolled " for him, and eight Pair of Scholars more added to the " others."

According to which Account, (taken from the *Ecclesiastical History of Brunswic*, compiled by *Ph. J. Rehtmeyer*. Part IV. Chapt. VI. Page 480, 481.) and which is a Voucher no Man can invalidate, or call into Question; we not only know with Certainty *where*, and about *what Time*, JOHN ENGELBRECHT died and was buried;‡ but likewise (whereas some Contest has arisen concerning his honourable Burial) whether it was at last absolutely refused him, in actual Prosecution of the Menaces which the good Man had had fulminated against him during his Life-Time. Moreover, from thence an evident and irrefragable Argument may be deduced, to shew how ungrounded that Insinuation is, which is so unconscientiously inserted in the Preface of the Threefold Body of Ministers at *Lubec*, *Hamburg*, and *Lunenberg*, concerning the Trial of the Spirit of *Elias Prætorius*,* as if JOHN ENGELBRECHT had made a formal Recantation, and other such false Circumstances. Moreover, it is left to every impartial Reader's own Determination, whether or no, in the *Brunswic Coadjutor*'s Reply to the above-mentioned Letter, which Licentiate *Miller* addressed to him; any real Handle, or Ground is, or could indeed have possibly been given for such an Insinuation. So much the less also, seeing that not the least Trace of any such Thing is to be met with, either amongst the Records of the honourable and worshipful Senate of the City of *Brunswic*, or in any one of all the Writings of the Party deceased.—

JOHN

‡ *Peter Poiret*, in his *Mystic Library*, first published about the latter End of the last, or Beginning of the present eighteenth Century; and which the Translator of this Piece has also rendered into English from the Latin Edition, having it by him in MS. has, under the Article of JOHN ENGELBRECHT, VIII. 38. these Words:

" It is a Pity---that we have scarcely any authentic Accounts " what became of him at last, and where he drew his last Breath." And again, " It were much to be wished, that the Works of this " divine Man might come out in various Languages; for few there " are now in the World, who, like him, deserve to be called, *the* " *Mouth of the Lord*."

It is to be hoped, Reader, that the present Piece will give some Degree of Satisfaction both to the Complaint and Wish of good *Peter Poiret*, and of all others, who feel and think as he did.---*Tr.*

* One *Christian Heberg* wrote a Book against the wicked Clergy, under this fictitious Name; to which this Threefold Body of Ministers made a Reply. The Preface to this Piece is what is here alluded to.---*Tr.*

JOHN ENGELBRECHT

OF

BRUNSWIC's

True ACCOUNT, and VISION,

OF

HEAVEN and HELL;

TOGETHER WITH

Some annexed TESTIMONIALS

concerning his PERSON.

According to the Second Edition by him published

in the Year 1640, and more than once

since that Time republished.

To which is now subjoined,

A BRIEF NARRATIVE

OF

JOACIM TRESIER, of DORT, &c.

LUKE vii. 14, 15.

"*And the Lord Jesus, said, Young Man, I say*
"*unto thee, Arise.*

"*And he that was dead, sat up, and began to*
"*speak.*"

A

True ACCOUNT, and VISION,

OF

HEAVEN and HELL.

CONTENTS.

THIS *is now the Account and the Vision; namely, the first Vision, when* GOD *the Holy Ghost raised me,* JOHN ENGELBRECHT, *up again from the Dead, after that my Body had been dead, stiff, and cold; which many Persons in* Brunswic *are privy to, and acquainted with: Insomuch that my Body returned in a short Time to it's Vigour and Vivacity, without the Help of any Sort of earthly Meat, Drink, and Doctoring. But in the Interval-Time, whilst my Body was dead, the Holy Ghost transported and conveyed my Soul before Hell; and there made it smell the Stench of Hell, and also hear the Howlings of the Damned in Hell, amidst the Darkness, and amidst the Smoke, and thick Fog; intended for a* Warning *to the* Wicked. *Afterwards he also transported and conveyed my Soul to Heaven, and shewed the Glory thereof unto it; intended for* Comfort *to the* Afflicted. *Moreover, the Commission, Charge, or Message which was there given unto me, every one will, by Means of this Piece communicated unto them, have an Opportunity of understanding in all it's Circumstances:*

Circumstances: (For with God *is nothing impossible.) Also how* God *confirmed and ratified my special Call and Commission by marvellous Signs and Wonders presented to the Eyes and Ears of Men; as the People of* Brunswic *are privy to and acquainted with them.*

Now these marvellous Things happened in the Year 1622, *about the Time, when, in the second Sunday in* Advent, *we have the Gospel,*

" *And there shall be Signs in the Sun, and in the Moon,*
" *and in the Stars; and upon the Earth Distress of Na-*
" *tions, &c.*"

At that very Juncture this Sign passed also upon me, *intended for a* Warning *to the* Wicked, *and for a* Comfort *to the* Afflicted; *as every one will, from the Piece here communicated, have a good* Opportunity *of understanding.*

PREFACE

PREFACE to the Christian READER.

Grace and Peace from God the Father, and from his Son our Lord Jesus Christ, the Prince of Peace, under the powerful Operation and Energy of the Holy Ghost, be (as a New-Year's good Wish) premised.

My dear Friends in Christ,

HAVING in this preceding Year, 1639, published the Letter, entitled, The WONDER-EPISTLE, drawn up in Verse; which was penned by Men of Learning concerning my Person; and wherein the divine Wonders, which God the Lord hath wrought on me, are in Part made Mention of; some good People have, in Consequence thereof, desired of me to publish now a new Edition of that Account, which in the Year 1625, by the Command of God, signified to me by a good Angel, I had written down and printed, concerning the Wonders which God hath wrought upon me; and how I, for the first Time, attained to such a State as this: For their Desire was to know from myself circumstantially this divine Work from the very Beginning thereof. Upon which Account then I have not been able to forbear the doing it; but, by the Impulse of the Holy Ghost, have got the first Edition of that Account re-published: Because much more is in *that*, and with much greater Circumstantiality, than can be met with in the WONDER-EPISTLE, drawn up and couched in Verse: Yea, and many good People were very desirous of seeing what I myself had, in my own Simplicity, without any Assistance from learned Men, under *the Impulse of* the Holy Ghost, penned down and *described*.

Certainly,

Certainly what the Learned have written concerning me, both in the Preface and in Verse, they were not competent for doing without me; having been under a Necessity of hearing first of all from myself, and of taking into their Conceptions duly and truly the Wonders which GOD wrought upon me; which of Course they afterwards framed together and composed, in the Way and Manner of the Learned. May no one here, then, take Offence, ascribing the *Narrative* itself to the Learned, as if *they* had been my Instructors in it, as many Persons conceit. No, this is not the Case; but the Holy Ghost is my Teacher, or Instructor, and no Man of Learning: And the Holy Ghost has withal directed the Matter so, that the Learned must, in the Way and Manner of the Learned, make a Description of these Wonders, which GOD hath wrought upon me; and which from me, under the Illumination and Impulse of the Holy Ghost, they have duly and truly heard, and taken the Narrative of them into their Conceptions.

Let no Man then gape, either upon me, or upon the Learned; but before all Things, and in all Good-Will, let them look to the *Holy Ghost*, who is the Mover and Director of all this Good, as well by Means of pious, and learned, believing Men, as by Means of me, a poor, and illiterate, believing Man. But, because, for these fourteen Years past, I have been forced to undergo a great Deal of Persecution, brought upon me by that printed Narrative, wherein the Holy Ghost reproves Men for their Sins; and many Persons have the Notion, that *I* reprove the People, which it no Ways belongeth unto *me* to do, no Office of Reproving having been committed unto me;—therefore, since for the Reasons before alledged, I was obliged to re-print the Piece; I could not forbear the Making a Preface, through

through the Holy Spirit's Impulſe, to this *Second Edition* of it.

Now though the Holy Ghoſt does therein reprove wicked Prieſts, and all wicked People in every State; yet are not the Pious thereby intended, as may be expreſsly ſeen in the Publication itſelf. Certainly is it alſo notorious, that there are wicked and ungodly People, as well among Prieſts as Hearers, as in Chriſt's Time there were among the *Phariſees*. Now, though the Prieſts at *Brunſwic*, and elſewhere, could not but allow, that there are many Prieſts, as wicked as in that Publication is affirmed, though the pious ones are not thereby intended, or ſtruck at; yet have the Prieſts expreſsly ſaid, that the Office of Reproving does not belong to *me*; *I* have no Buſineſs to reprove the Prieſts for their Sin: And for that Reaſon they have now been my ſevere Perſecutors; becauſe, through me, the Holy Ghoſt reproves them for their Sin. But if they are reſolved to perſecute me afreſh, on Account of my re-printing the ſame again Word for Word, I muſt bear it patiently; for Chriſt ſays, John xvi. 8. "The Holy Ghoſt will reprove the World of Sin." Now, whether the Holy Ghoſt does this by the Learned or Unlearned, as his Inſtruments, is very indifferent; *the Holy Spirit being at Liberty to act juſt as he himſelf pleaſes, and nobody having any Right to preſcribe to and controul him in what he does.*

Therefore do I exhort you, O ye Prieſts at *Brunſwic*, and in other Places beſides, by the Impulſe of the Holy Ghoſt, no longer to ſet yourſelves in Oppoſition to the Holy Ghoſt in his Office of Reproving through me; neither do ye perſecute me on that Account, or blaſpheme his divine Work any more in the Pulpit; otherwiſe will the Holy Spirit not reprove you with Words only, but in Fact,

an

and by corporal Chastisements inflicted upon you, according as he has made several of the Priests Examples thereof at *Brunswic*; in that Mr. *Superintendant* MOENCHMEYER, and also Mr. JOACHIM JORDAN, have, under great Pains, experienced what, by the Command of the Holy Angel, and by Impulse of the Holy Ghost, I was forced to foretel unto them. Of which also many Persons at *Brunswic* are able to testify, who heard out of my own Mouth, that in their Life-Time I told them beforehand, how GOD would reprove and chasten them.

Particularly did I tell this to Mr. *Joachim Jordan*, in *Opperman*, the Vestry-Keeper's House, how that GOD would inflict a corporal Punishment upon him, if he did not desist from reviling that divine Work in the Pulpit; which he had however before acknowledged to be a divine one. Which prior Acknowledgment he also confirmed in Fact, by coming to me so often after GOD had again raised me up from the Dead, and by bringing so many People to me, who he insisted upon it should hear me; and by his having frequently invited me to his own Table. All this he did, because he acknowledged this Work with me to be a divine one; evincing by these Overt-Acts of his, that this was a divine Work with me. And yet this very Work he afterwards, against his own Conscience and better Knowledge, decried, and proclaimed from the Pulpit to be a *diabolical* Work. So I then told him, that the Angel bid me warn him to desist from his Blasphemy, or else GOD would punish him in so signal a Manner, that he would not know how to lament it sufficiently. And indeed GOD did actually punish him, so that he knew not how to lament it sufficiently; this are almost all the People of *Brunswic* well acquainted with.

This

This was done to make an Example of him to all the Priests, who should be up in Arms against this divine Work, and proclaim it to be a diabolical one, being unwilling to receive Reproof from the Holy Ghost with Words, and in Print: Therefore now must they be forced to receive Reproof under corporal Chastisement, if they do not come to a Conversion, and desist from blaspheming and resisting the Holy Ghost: And if, notwithstanding this, they are resolved not to be converted by Means of temporal Chastisements in the Body, they will be reproved and punished eternally. Thus doth the Holy Ghost again, in public Print, give wicked Priests, and all wicked Men, a renewed Warning. But hereby is no pious Priest, or any other good Christian, reviled, calumniated, and despised; much less the whole Body of Ministers, or the Ministerial Function, *indiscriminately*, as some of them suppose: But the Holy Spirit reproves them on Account of their Sin out of Love, that they may come to Repentance, and not incur eternal Punishment: For better it is, that Men should be reproved, or chastened for their Sins *temporally*, than *eternally*.

Now also, because many People in other Places are inclined to doubt, whether, after all, it is true what I have published in the first Edition of 1625; I am able to demonstrate the Truth of it from this Circumstance; because, for the Space of fourteen Years now past, the Priests at *Brunswic* have never yet contradicted or refuted the Fact, in public Print; notwithstanding their having maintained a continual Contention with me all this Time. Thus then may any Man of Sense well think, that the Priests would have certainly put out some Publication in Print, with a View of refuting me, if the Facts had not been just as I have stated and related them. But that nothing of this has been done in

so long a Time evinces clearly and irrefragably, that the *entire Narrative* I have printed is a true one; as indeed, in that first Impression of it, I do appeal to the People of *Brunswic*. He who will not believe *me*, let him enquire of the People of *Brunswic* about it, whether God the Lord did not work *that* upon me, which is to be read of in the printed Narrative. Thus need no one entertain the least Scruple, whether it be a divine Work or not; whether such Wonders have been actually wrought upon me, or not; and may be assured, that it is no *human* or *diabolical* Work; which I am able to evince from this further Circumstance also, that it is now a Work of seventeen Years Continuance. And though I have to my Sorrow felt a mighty Opposition to it from the Learned, and from the Unlearned, of every Order and Degree, and that for these fourteen Years past; yet have they not been able to suppress it, even though many have made a Point of doing it. But had it been no *divine* Work, but a *diabolical* and *human* one; certainly, within so long a Space of Time, it would have fallen away and come to nothing.

But why, and for what Reasons the Priests at *Brunswic* have differed and contended with me, tho' before they had been in Harmony with me; is a Matter, the true Grounds of which I am not able to write at present: It would be attended with too much Prolixity, and, on Account of the Quantity of Paper and Expence of Printing, cost too much Money; especially as I am not now furnished with Money sufficient to defray such an Expence. Let no one take an Offence on that Account, it being otherwise sufficiently known to many pious Hearts.*

Some

* *The Reason will* however appear, in the subsequent Narrative, *to have been Envy.---Tr.*

Some good People have alſo told me, that in Caſe I were to put out a *ſecond Edition* of this Narrative, it would be better if I were to leave out of it that which I have ſaid concerning my Parents and Life; or that I ſhould not make the Narrative ſo prolix. But to this I reply, that I cannot do this with a good Conſcience; becauſe the Angel ſaid to me, in the Year 1625, that I was to get it printed, *exactly* as I ſhould put it down in Writing, and as the Holy Spirit ſhould ſuggeſt the Remembrance of it to me, without altering a ſingle Word in it afterwards. Thus am I obliged, for theſe Reaſons, to re-print it Word for Word, as it ſtands in the *firſt Copy*. Now, whether People are pleaſed, or not, I am obliged to do what pleaſes God, and not what pleaſes Men; and he who, by Reaſon of his not liking, does not chooſe to read it, may let it alone. I do nothing out of Pride and Arrogance, but all the Good I do is according to the Will of God, be it what it may. In this God is my Witneſs, what an Enemy I am to worldly Honour from my very Heart, neither have I any Deſire after it.

Moreover, that in this printed Piece, Mention is made of my Fleſh's not waſting or decaying; ſo that, though God preſerved me ſupernaturally, without Eating and Drinking for a Fortnight and more, yet was my Fleſh as little waſted and decayed, as my Powers and Faculties were impaired; and yet it ſtands in the printed Verſes,

——" *Altho' his Fleſh* decays,
" *Yet he his Faculties and Pow'rs diſplays.*"

Let not this be an Occaſion of Stumbling to any, even though, according to the Conception he forms of the Thing, it may ſeem to be a direct Contradiction. That in one of the printed Pieces it ſtands, " his Fleſh is not waſted, or decayed;" this is no

Contradiction in Reality, but only in the Terms, both of them being in Fact true. For, during the first three Years, my Flesh did not waste, or decay, tho' God preserved me without Eating and Drinking ever so long: And whereas, for all this, I kept up my Flesh in Perfection, many People therefore supposed I had eaten *clandestinely*. But that People might not entertain such a groundless Surmise, God afterwards permitted my Flesh, in some Degree, to waste and decay; by which Circumstance People might be convinced, that I did not eat. Thus is it no Contradiction, in Reality both of the Assertions being true; it *was* wasted and decayed, and it *was not* wasted and decayed. Now this must be so understood, that during the *first three Years* it did not waste and decay; but, *after that Time*, God did suffer it, for solid Reasons, to waste and decay. And thus is God a wonderful God in all his Works, and through the whole Process of his Administration and Dispensations.

Seeing that God also, according to his wonderful Government, or Dispensations, and *sovereign* Omnipotence, (he having the Power, or Liberty, of doing, or leaving undone, whatsoever he himself pleases, both in Heaven and upon Earth) has vouchsafed me the frequent Appearance of his holy Angels; therefore now will the Devil be playing *his* Game too under this Dispensation; with Design, that the Good may be cast away and rejected indiscriminately together with the Bad. For where God the Lord has a *Church*, there will the Devil have his *Chapel* too on the Side of it. Therefore must I now also still remind my Readers of this, by the Impulse of the Holy Ghost, That, supposing the *Devil would be* for transforming himself into an *Angel of Light* in one or another, and appear to me, and to other Persons, proposing to us much Evil, under the

the Colour and Pretext of Good; that, in any ſuch Caſe as this, he ought to be well upon his Guard, ſo as for all that not to caſt away the Good with the Bad, and the good Spirits with the bad ones. This is ill-becoming any Man, without the Trial of Spirits, to caſt away the Spirits, and ſo to decry every Thing for Evil and Diabolical; rather ſhould every one try them, as the Scripture teacheth, 1 John iv. i. "Try the Spirits, whether they are "of God." "Prove all Things, hold faſt that "which is Good." 1 Theſ. v. 21.

But by what Criterion, or Teſt, ſhall we then try the Spirits? This muſt be done by the Word of God. Now, if any Spirit teaches the *Goſpel of Chriſt*, *that* is a good Spirit; whereas he that teacheth *otherwiſe*, is an evil Spirit; who is accurſed, as Paul ſays, Gal. i. 8. "If an Angel "were to come from Heaven, and preach another "Goſpel than that we have preached, let him be "accurſed." But the Angel, who leadeth to Chriſt, to his holy Doctrine and Life, is a good Angel. For certainly *Moſes*, and all the *Prophets*, alſo *John* the *Baptiſt*, and even God the Father from Heaven itſelf, do lead us to Christ: Now what He teaches us, that are we to do. Thus then any Angel who teaches with Amplitude and Perſpicuity, roundly and plainly the Doctrine of *Chriſt*, and thus leads us *to Chriſt*, bidding us to abide thereby, muſt, truly and without all Doubt, be a good Angel.

Now verily it has been often caſt in my Teeth, that *the Devil himſelf has confeſſed the Lord Chriſt to be the Son of* God, (Matth. viii. 29. Mark iii. 11. Chap. v. 7. Luke iv. 41. Chapt. viii. 28.) and it *has withal* been ſaid by *him*, (Acts xvi. 17.) that *People ought to hear the Men of* God; by which in-

 ſinuation

ſinuation they mean then to reject *all* Viſions, let them teach as much Good as ever they can. But certainly a great Deal might be ſaid by Way of Reply to ſuch an Inſinuation, evincing that ALL VISIONS are not for that Reaſon to be rejected; for the Spirits ought to be a little better tried firſt, whether they be good or evil. But the preſent Occaſion will not admit of it, on Account of the great Expence attending Printing in ſuch Abundance, as has been already intimated above. Thus can I not now reply to this Objection more at large, and enter upon a more exact and minute Scrutiny, or Trial of Spirits. Yet will I alſo have no Contention with any Man about VISIONS: Provided only the *Doctrine* be good, which the Spirits teach me, then can *I* not be deluded, if I abide by that *good* Doctrine. Neither can any Man be deluded by me, if People abide by the *good* Doctrine I teach them by the Impulſe of the Holy Spirit; for *good Doctrine* is alone from GOD, whether by Inſtruments and by Men; or even without human Inſtruments, and by Angels. Therefore need no Man to be anxious on this Account; let every one receive the *good Doctrine* only, ceaſing to do Evil, and learning to do well; and, under Submiſſion to the Holy Spirit's Governance, let him walk in Faith and in Love unto his bleſſed End: In which Caſe he can never be deluded by *my* Doctrine, it being divine and good. And if *I* alſo abide by it unto my bleſſed End, no Spirit, or Angel, can then deceive, or delude *me*.

But it is alſo ſtill further and often objected to me, that the Devil may, for all that, inſinuate and graft ſomething bad ſoon after, and upon this *Good, and ſo* deceive and delude me at laſt. To ſuch *Objectors then*, this is my Anſwer: I hear no Angel *any more than*, and only ſo far as he teaches me GOD's

GOD's *Word*. Were an Angel to insinuate to me afterwards any Thing that is wicked, and *contrary* to GOD's Word; then I listen no longer to him, though he had before taught me ever so much *Good*. For I abide wholly and solely by GOD's *Word*; and upon *that* is my whole and sole Dependance; upon *Christ*, together with the *Father* and the *Holy Ghost*, and not upon the *Angels*, let them teach me as much Good as ever they may.

But though I have indeed just now written, that for the Reasons there above alledged, I cannot at this Time reply *at large* to the Objection of some learned Men; who, because the Devil himself confessed *Christ* to be the *Son of* GOD, are for rejecting all Visions *indiscriminately*, let them teach as much Good as ever they may; and do thereby hinder the Propagation of the Word of GOD, pursuant to the Angel *Raphael*'s Exhortation, Tobit xii. 7. who teaches, "that it is honourable to reveal the Works "of GOD."—Yet must I nevertheless still make some little Reply to it. Should it be the Will of GOD a more full Answer may another Time be made to this Objection. But now, to the Glory of GOD, I reply briefly to it, that it is no adequate *Criterion*, or Mark whereby to discern a good Angel, if he says *Christ is the Son of* GOD, even though, by so saying, he speaks the Truth; and if he says, *Follow the holy Men, who teach you the Way of* GOD. For this, it is owned, the Devil can say; but tho' he *says* it, yet does he not for all that *mean* it from his Heart; he does it merely for a Pretext. For it is out of the Devil's Power to say, and withal mean, any Good from his Heart; but the good Angels do *really* mean every Thing well, and that from the Heart, whatsoever the Good they utter may be. Thus then may the Devil indeed say this, but the *mere saying* of it is far from being enough. A

 Christian

Christian is obliged to know a great Deal more than that CHRIST *is the Son of* GOD, and that we are to *follow* the holy Men. He must also know *what* that is, which this *Christ*, the Son of GOD, teaches; and *what Good* that is, which these holy Men teach concerning Christ.

Thus is it then actually and infallibly an *holy* Angel, who teaches, that we are to believe in Christ, (Acts xvi. 31.) who is true GOD and true Man, and has shed his Blood for all Mankind, and saveth, by Grace, all Men who believe on him; and that whosoever actually now believes in him, and lives in that Faith, which the Holy Ghost worketh in the Heart, doth also love *Christ* from his Heart. That is also a good and holy Angel, who teacheth in this wise, "You must love one another. "By this shall all Men know, that ye are Christ's "Disciples." (John xiii. 34, 35.) This is actually, and without all Doubt, a good Angel, who thus points us the strait Way to *Christ*, to his Doctrine and Life; and who teaches the Doctrine and Life of *Christ*, roundly, clearly, expressly, and so plainly, that every one may understand and perceive it: And who thus exhorts People with great Zeal and Earnestness to follow CHRIST *alone* in his Doctrine and Life, and not to be any Ways brought off of it. Insomuch that, although not only an Angel were to come from Heaven, but even some pious Man, who would fain bring and lead them off of it; yet must they not listen to him. Thus then are they to hear no *Man*, or *Angel*, any farther than they lead to *Christ*. And then if a Man thus hearkens to *Christ* in Faith, and is in Love, and in his Life, his genuine Follower unto his blessed End; such a one cannot possibly be deceived or deluded, either by Angels, Spirits, or Men: Indeed it is impossible.

Therefore

Therefore is it then, beyond all Objection, a *good* Angel, who has thus led *me* to the living, Christian, and divine Knowledge, which I had not before. And that I now speak with People a great Deal about it, pursuant to the Command of God, cannot be done too much.* But that I am sufficiently called unto it of God, and am enjoined so to do, is likewise evinced sufficiently in the Preface to the Epistle in Verse; that I have, for Instance, a *twofold* divine Call, a *common* Call; and then, besides, an *especial* Vocation from God, which he has sufficiently ratified and confirmed with Signs and Wonders. Yet all I speak with People about from the Word of God, I have a Right to do, upon the Footing of my *common* Call, even though I had no *especial* Call unto it: So that I will have now no Contention with any Man, about my *especial Vocation*. Now he that will not believe my *immediate* Call from God, may let it alone; yet must Men, however, confess, that I have a *common*

* The Translator cannot forbear inserting here the *Opinion* J. E. entertained of his own State, and of the singular and remarkable Circumstances of it, till his 23d Year; when he received, in Heaven, the Call and Commission, of which he so often speaks. For this is not only of itself worthy of our Notice; but tends also greatly to corroborate what is here asserted, viz. that the Spirit he was led by in the Execution of this Call and Commission must needs have been a *good* one. As formerly, so to this very Day, the Works of Christ bear Witness of him. See Matt. xi. 2--6. John v. 36. Luke x. 17. Chapt. xi. 20.

See Preface to the *Vision of the Mountain, in the* German *Edition*, Ver. 32, 33, Page 561.

" What matters it to thee, that God has taught me his Word by
" such Means as these, and doth still teach me? What Business is
" it also of thine, that God hath wrought such a marvellous Work
" upon me, of which thou hearest with Regret, neither likest that
" I should speak of it to others? Hereby, however, thou betrayest
" thyself to be no Friend, but a Foe of God; seeing that thou
" canst not endure I should tell of the great Benefits the Lord hath
" shewed unto me. *Who also hath cast many Devils out of me, that*
" *were my Tormentors from my Youth up*: And hath now, by his Holy
" Spirit, enlightened, and taught me his Word; and, together
" with *that*, hath also shewn great Wonders upon me, even with
" Respect to my Body.

" Shall I not then publicly boast of and confess before the World,
" to the Glory of God, this divine Work? Shall I not laud and
" praise

a *common* Call, having an Authority to exhort all Men to Repentance, and to comfort the Pious from the Word of GOD, as far as the Holy Ghost moves and impels me so to do; for without the Holy Spirit's Impulse, I am incapable of doing this. And he then that opposes *me* in so doing, opposes and resists the *Holy Ghost* in me, who is my Mover and Impeller to that which is good.

But it is often cast in my Teeth, that I ought to follow my own Trade, and thus (in Fact) to prefer that which is temporal to that which is spiritual. To those who do this, well may I say, as *Christ* said to *Peter*, (Matt. xvi. 23.) "Get thee behind me, "Satan; for thou seekest not the Things that be of "GOD, but those that be of Men." They also betray hereby, that they have not the genuine living Knowledge of GOD and Christ yet revealed in their Hearts; neither yet live therein, nor do yet love *Christ* in their Heart. They thereby betray, that they do not like to hear the Word of GOD, and are therefore not yet of GOD; for "he that is of GOD, "heareth GOD's Words." (Joh. viii. 47.) and has "Delight in them, and loves to meditate in the "Law

"praise him for it, even for the great Wonders GOD hath wrought "upon me? For as *Christ* said to the Man possessed with a Legion "of Devils, (as may be seen in the Evangelist *Mark*, Chapt. v. 19.) "*Go Home to thy Friends; and tell them how great Things the Lord hath* "*done for thee; and hath had Compassion on thee:*---The very same hath "been said to me likewise; and it hath been enjoined me to declare "what great Benefits the Lord hath done for ME: For on *me* hath "he had Compassion; *delivering me from many Devils, with which I* "*have been possessed from my very Youth up: Who verily tortured and* "*disquieted me to such a Degree, that for the Greatness of my Anguish* "*and Anxiety, I was incapacitated from learning, or doing much: Who* "*also frequently instigated me so mightily, that through Despair, nothing* "*would satisfy me but to put an End to my own Life, and to plunge my-* "*self at once into the bottomless Pit of Hell. And which would have* "*certainly been effected, according to my Purpose, had not* GOD *in a* "*singular Way prevented it. Now from this dire Calamity hath* GOD "*delivered me, by driving the Devils out of me; so that it is at this Time* "*out of their Power to torment me any more.* This is therefore *that*, "which it is my bounden Duty to declare and spread abroad in the "*World; and, by so doing, to give Praise and Glory unto* GOD."

"Law of God Day and Night." (Pſal. i. 2.) Nor can we be guilty of any Exceſs in that which is *(really)* good.

That now in this 1640th Year, I publiſh a ſecond Edition of this Account, I have many Reaſons for doing it; which have, in Part, been already alledged in this Preface. Becauſe alſo the Holy Ghoſt hath brought to my Mind the Words in the firſt Edition,§ which expreſs a *threefold* Wo to hang over the Heads of ſuch as might well be able to aſſiſt in promoting the Work of God, and yet will not do it for Fear of Man; or for Fear of thereby incurring the Loſs of their temporal Poſſeſſions. Yea, moreover, and by Reading I have recollected, and taken deeply to Heart, how the Holy Ghoſt denounces a Wo upon thoſe, who will not lend their Aſſiſtance towards the Promotion of the Work of God, though they could eaſily do it: And again, ſeeing there are now no more Copies of it to be bought, and People enquire very much after it; therefore could I not neglect, to the utmoſt of my Power in ſuch a Situation, but was obliged to lend my Aſſiſtance towards the promoting, to the utmoſt of my Ability, the Publication of a *ſecond* Impreſſion of it: Therefore durſt I not let any Delay of it be owing to me; otherwiſe might that *threefold* Wo have gone forth againſt me, ſhould I have been unwilling, for Fear of Man, to lend my Aſſiſtance towards the Furtherance of ſuch a Work, as far as it lies in my Power; or for Fear that by ſo doing I might incur the Loſs of that ſmall Pittance of Temporals, of which I am yet poſſeſſed.

Thus then is this alſo a farther main Reaſon, moving and inducing me to put out a *ſecond Impreſſion* of this printed Piece, whereby People may once again, purſuant to the Command of God, be exhorted

§ *See No.* LXVIII. of the ſubſequent Viſion.

horted to Repentance, and the Pious be comforted, in these wretched and lamentable Times, with the Joy of everlasting Life; whereof I yet retain a perceptible Antepast within my own Heart, after my Soul's having been in Heaven, according as I have made Mention thereof in the printed Narrative:* Also where I have in it described the Foretaste, or the anticipated Horrors of Hell,‡ which I had there a pungent Sense of; and which I was enjoined to write down and get printed, for a Terror to the Ungodly; for unless they betake themselves unto true Repentance, they will *burn* eternally in Hell. (Matt. xxv. 41.)

And because now many Thousands of People do yet persist and go on in known Sins, as well *Preachers* as *Hearers*; who set themselves in Opposition to the Holy Spirit, on which Account God persists also in inflicting severe Punishments upon them more and more; therefore have I, upon good Grounds, been obliged to reprint, and especially to republish, this *second Edition*, that they may, peradventure, desist from their gross and wanton Sins, lest they should pass out of temporal into everlasting Punishment; which I do not wish to any Man in the World.

Moreover doth the great Love also, which I bear towards all Men in the World, as well Enemies as Friends, constrain and impel me to this. But it is not *I*, who exhort People in Print to genuine and true Repentance; but it is the *Holy Ghost*, who, through *me*, does it in Print; he having impelled me to the Work; so that, in 1625, I was under an Obligation of writing, how that People must enter upon a genuine and true Repentance. But *whereas no right* Amendment of Life has ensued in the

* *Of the* Vision following, No. XXV.

‡ Ibid. No. XXIII.

the Course of these fourteen Years past; but People are rather become worse and worse, and more wicked still, having not minded it at all; and particularly for this Reason, because *many* of the *Priests* (I do not affirm this of them *all*) have set themselves in Opposition to this Work of God, blaspheming, despising, and ascribing it to the Devil; whereby they have effected so much, that hardly anybody minds it, or concerns himself at all at People's having been in Print warned and admonished by the Holy Ghost unto Repentance, (which the Priests will have one Day a heavy Account to give of at he last Judgment, unless they repent and desist from their Sinning and Blaspheming against the Holy Ghost:)—Seeing then, I say, that People have not practised any true Repentance hitherto, *Preachers* as little as their *Hearers*; therefore hath the Holy Ghost now so strongly impelled me, for the second Time, in my Heart, that I have been obliged to re-print another Edition of it in this 1640th Year, and withal to write and print the present Preface in this 1640th Year; whereby People are anew and again exhorted unto true and genuine Repentance.

Thus then do I now exhort you all, O ye Priests! and that too by the *especial* Impulse of the Holy Spirit, to the Practice of a true and genuine Repentance; you, who spend your Lives in fruitless and needless, in litigious and diabolical Disputings; you, who live in Pride and Arrogance, in Covetousness, Ambition, and in the Love of Self and the World: Cease ye from doing Evil, and live in Love, Meekness, and Humility; bear and forbear ye one another in Love in all *Sects*, until ye all "come to a Unity of Knowledge." (Eph. iv. 13.) *Set you your Hearers* a Pattern of an holy Life; *and*, "*let your* Light so shine in the World, that "they

" they may ſee your good Works, and for them " glorify your Father, who is in Heaven." (Matt. v. 16.) Conſider ye well the Rule Chriſt's Judgment will proceed by at the laſt Day, and what *he* will eſpecially enquire after: In which his Enquiry will not be, Haſt thou been a *Lutheran*, a *Calviniſt*, a *Papiſt*, and what other human Denominations, and diſputable and controverſial *Faiths* there may ever be beſides? But his Enquiry will be after the genuine " *Chriſtian Faith*, (Gal. v. 6.) which " worketh by Love," and after the *Chriſtian Works*; and whether you have alſo performed and practiſed *them*. But if ye have not practiſed them, ye will be forced to go into everlaſting Puniſhment, and into the Torment of Hell. Reflect you deeply upon this, O ye Prieſts, every one of you, and all the World! For this will not tell to any Purpoſe for you, thereby will ye not be ſaved, that you have paſſed your Time in Diſputings, making Heretics of, judging and anathematiſing, one another on Account of this and the other *human Notion*, or *Opinion*. No, no!—but if ye will be ſaved, you muſt be poſſeſſed of the true, genuine Chriſtian Faith, which worketh by Love; and in this Faith muſt ye do Good, and be in your Lives the true Followers of Chriſt; and thus will you be ſaved. And if you are not poſſeſſed of ſuch a *Chriſtian Faith* as this, it will be no Matter, nor of any Avail to you, even though you underſtood the Scriptures ever ſo well, and the whole Liſt of your Polemical and diſputable Articles of Faith. Pray reflect upon what St. *Paul* ſays, (1 Cor. xiii. 1, 2.) " Were a Man to have " all Faith, and were he able to ſpeak with the " Tongues of Men and of Angels, and had no " *Charity*, or *Love*, he would be nothing; nor " would it avail him any Thing, even though he " had all Knowledge."

It

It is the Devil, who has ſet the Learned to Work with *Controverſial* Notions and Opinions; that, they being ſeized and carried away with an Itch for Strife and Contention, Men might thereby contract and imbibe an Enmity one againſt the other, fall into Revilings and Invectives alſo; that, being engaged in this Way, ye may thereby be kept off, and diverted from, that which is Good. This I do not affirm of you *all*; the quarrelſome and litigious Perſons are meant by it, and not the Pious. Conſider ye this alſo, that "to love *Chriſt*, is far better "than all Knowledge." (Eph. iii. 19.) "Love is "the Bond of Perfectneſs." (Col. iii. 14.) "Love "is the Fulfilling of the Law." (Rom. xiii. 10.) "The Love of *Chriſt* is the one-only *Characteriſtic* "of a true, genuine, and practical Chriſtian." (John xiii. 35.) Now "he that abideth in the Love of "*Chriſt*, keepeth his Commandments alſo; and "his Commandments are not grievous." (1 John v. 3.) But Chriſt has revealed the Will of his heavenly Father unto us: If then we have *Chriſt* with his holy Doctrine and Life, which the entire holy Scripture points at and directs us to, with *this* we have all enough for an holy Life, and for eternal Salvation.

Now what *Chriſt* has taught, and how he has lived, one Perſon may read as eaſily as another. The Words of *Chriſt*, that are alone neceſſary unto Salvation, are glaring and plain; ſo that one is as able to read them, and as eaſily as another. There is no Need here of any Strife and Contention, of any Gloſſes and Expoſitions; here we have no Need for compiling any diſputable Articles, and then for wrangling and jangling about them afterwards; this is abſolutely needleſs. We have all of us enough in the Words of *Chriſt*, and in that which the Bible preſents us with; if true Practice

did but follow upon it: And here we have alſo enough to do, to reduce it all to Practice. All *Polemical* Matters, all the Books of Controverſy in the World, written upon God's Word, tend to nothing elſe but Miſchief and Confuſion. We ought to keep cloſe to God's *own* Word, and to practiſe according to it; and if we did this, there would be no Room for any Diviſions and Controverſies among Chriſtians.

Yet are Writings and Books not to be rejected, but are very good; if therein, through the Holy Ghoſt, the Doctrine and Life of *Chriſt* are, with *increaſing* Brightneſs and Luſtre, explained to us. Such of them as originate from the Holy Spirit, as their Source, turn all upon Faith and a good Confidence towards God; they turn all upon the Hinge of Love, Meekneſs, and Humility; they turn upon our Union in Love; upon the Mortification and Death of the Old Man, and upon the Renovation of the New Man; that this laſt may ever thrive more and more, and that we may ever grow in the heavenly Nature, Life and Principle, and die more and more to the earthly ſinful Nature, Life, and Principle; and thus that we may ever grow and increaſe more and more in the divine Knowledge. This is the Scope and Tendency of all thoſe Books, which are written from the Holy Ghoſt as their Source, for Comfort, for Doctrine, and for Exhortation to that which is good. The Books from the Holy Ghoſt we are then to receive, which do ever thus more and more lead us unto God, unto *Chriſt*, and into *Unity*.

But the wrangling and jangling Books of Controverſy, which only enkindle and foment Enmity; wherein Men deſpiſe and condemn one another, *becauſe all do not* live with them in one and the ſame Notion,

Notion, or *Opinion*; ſuch as theſe we ſhould leave to go again from whence they came. Such Books do not edify, but only demoliſh that, which is otherwiſe ſtill good: As all the controverſial and railing Sermons do likewiſe, which only enkindle and foment Enmity more and more in the Hearts of the Hearers. Truly thoſe, who would not have lived at Variance and in Enmity with one and another of their Neighbours, are drawn before they are aware thereby into Enmity and Malice, when they hear ſuch wrangling and railing Sermons as theſe. Therefore do I, by the Impulſe of the Holy Ghoſt, exhort you, O ye Prieſts, who ſermoniſe in this Way, Let your Preaching of Strife and Contention alone, and preach ye *Chriſt* in ſuch a Manner, that People may be united one with another in the Love and Imitation of *Chriſt*; that they may all however bear and forbear one another in Love, even though in Opinions they may be yet at Variance one with another, and cannot be yet in all Points quite agreed; that nevertheleſs they may be agreed together in Love, and live no longer however with any Perſon in Enmity, in Variance, Envy, Wrath, and Revenge; nor any longer deſpiſe, ridicule, revile, ſatyriſe, and taunt the other; as in our Days is, alas! the Faſhion and Cuſtom with moſt Men; but which is, for all that, a bad Faſhion and Cuſtom: For in this Situation they live in Lies, Deceit and Falſehood, in Unmercifulneſs, in Stealing, Plundering and Murdering, in War and Bloodſhed: All which takes it's Riſe from People's living in Enmity one againſt another. Which Enmity alſo takes for the moſt Part it's Riſe from hence, that ſo many wrangling and railing Sermons are preached, and ſo many controverſial Books are written: And that there is ſuch a great Variety of *Sects* and *Faiths* in the World, and one is ever at Variance with the other, and abuſing and raving

one against the other; which is not *Christian*, but *Diabolical*; hence has so much War and Bloodshed arisen amongst *Christians*.

No sooner however should the Love of *Christ* be preached into Men's Hearts, but War would drop off of itself, and People would do Good one to another; and then live no longer thus in Dissimulation and Lies, but in Truth, and in True-Heartedness: Then would they also live no longer in Unrighteousness, but in Righteousness, no longer in Unmercifulness, but in Mercy; and would no more live in Pride and Arrogance, in Hatred, Envy, and Wrath, but in Humility and Meekness. Nay, in Sum, they would cultivate every Christian Virtue; and, instead of any Man's any longer doing Harm to another, one would serve the other, and be a Furtherance to him in all Goodness, out of Love and Mercy; if the Love of *Christ* were but thus once preached into the Heart, and Men were shewn how they ought to bear and forbear one another in Love. And this being also the whole End and Aim of all the Commission and Call I lay Claim to, I thereby evince, that my Pretensions in this Respect are certainly from the Holy Ghost, and from the Love of *Christ*, and not from human Reason, and from Arts and Parts. Be therefore upon your Guard, O ye Priests! especially against this, the Setting yourselves any longer in Opposition to the Holy Ghost in this printed Account; and that ye no more despise and reject it, as many of the Priests have heretofore done. And receive ye this, which originates from the Holy Ghost, in a better Manner henceforth than you have done heretofore.

Now this have I, for *solid* Reasons, been obliged to premonish my Readers of in this Preface; hoping that

that good Christians will in Love put the most favourable Construction upon it all, and not misconstrue it to any bad Purpose; as also that I am unable to set my Pretensions forth to the best Advantage according to Art, but according to my Simplicity; often jumbling one Thing in another in my Writings: This the Holy Ghost has his own wise Reasons for permitting to be as it is, lest the People might be gaping after an artificial and elaborate Stile in my Writings. No, no!—they are to have their Eye to the *Sense*, to the Holy Spirit, and to amend and order their Lives according to *that*, which the Holy Spirit teaches them, even by my Writings. For whatsoever originates from, and is written by, the Holy Ghost, is God's Word. Do not therefore reject God's Word for this Reason; because it is not delivered to you in a Stile according to the Rules of Art, but according to my Simplicity. And whereas it thus pleaseth God, let it thus please *you* likewise; yea, whatsoever else is otherwise pleasing to God, let that please *you* also: And thus will ye always live in the Will of God, wherein ye are alone saved and happy, by Way of Beginning in this Time, and consummately hereafter, to all Eternity. Now that all People might be quite devoted to the Will of God, and ever live in it, I once more wish for all Mankind, from the very Bottom of my Heart; as it is indeed my Wish also for a happy New Year to them. Amen!

Given at *Hamburg*,
in the Year 1640.

JOHN ENGELBRECHT,
of *Brunswic*.

INTRODUCTION

TO THE

VISION

OF

HEAVEN and HELL.

GOD *of* GOD, *Light of Light*, JESUS CHRIST, *who is begotten and born out of the divine Essence, out of the Light of the divine Glory and Eternity; who is the Brightness of the divine Glory; who is the express Image of his dear heavenly Father, together with the Father and the Holy Ghost* one, in one-only *Essence!*

Together also with the Communion of the dear and worthy HOLY GHOST; *who proceeding from the* FATHER *and from the* SON *unto us poor, wretched Mortals, uniteth us with Christ in Love; and leadeth us, through the Love of Jesus Christ, unto the Father of Light, into the everlasting Joy and Glory, into the Fellowship of the dear holy Angels, together with all the Elect: There shall we, in Joy and Glory everlasting, be familiarly conversant with them; and shall, in one Mind, and in one Spirit, eternally praise and magnify,* GOD *the* FATHER, GOD *the* SON, *and* GOD *the* HOLY GHOST, (one-only *in* one *indivisible Essence) in Conjunction with all the holy Angels, and the Elect, in Bliss and Glory everlasting!*

I. NOW

I. NOW concerning this Place of Bliſs and Glory may that poor Creature JOHN ENGELBRECHT well ſpeak and write, for Comfort to all the Afflicted; and that the heavenly Charioteer, the dear and worthy Holy Ghoſt, did, in the true golden Chariot, *Jeſus Chriſt*, tranſport me to the right native Country of Light; where, according to the Soul, he ſhewed me in the Spirit, and revealed unto me, the Choir of holy Angels, Prophets, and Apoſtles, and of all believing Souls; who, with harmonious Songs and Muſic, ſing and play around the Throne of GOD: And there did he alſo, by Means of his faithful Angel, give me an ample Meſſage, and a ſtrict Charge, what I was to tell People in the World; after which he re-conducted me from thence back again into the World. And that what I have here briefly touched upon is the very Truth, *Jeſus Chriſt*, the true Man of Wonders, did confirm and corroborate at *Brunſwic* by Wonders, which were done before the Eyes and in the Ears of Men, as the People there know what Signs and Wonders GOD wrought upon me. He that will not believe *me*, in what I write or ſay, may only aſk the People who were at that Time along with me, and who knew me before; theſe muſt be forced to tell the Truth, in Reſpect to thoſe Signs and Wonders, which GOD wrought upon me, as far as they ſubmit themſelves to the Guidance and Governance of the Holy Ghoſt. Now every Thing was concerted and calculated for this *only* End and Purpoſe, *that People may repent*. And for this very Reaſon alſo the Lord *Chriſt* ſhewed me Hell, cauſing me to ſmell the Stench of Hell, and to hear the Damned, how, amidſt the dark Stench of Hell, they howl and yell. How likewiſe I was thereupon tranſported and conveyed away from Hell into the Glory of GOD; in Order that I might tell the *Afflicted* alſo, what a glorious State and Condition there is there in Heaven, "what Fulneſs of "Joy, and what Pleaſures for evermore," are there. (Pſal. xvi. 11.) How one Dram of Croſs, which they ſuffer here in the World, will, by Grace, be recompenſed there with an hundred Weight of heavenly Joy, an hundred thouſand Times over; this I was to tell *them* for their Comfort.

II. This

II. This is the Sum, and these the chief Contents of that whole Work of which I at this Day speak and write: In Order to my now spreading this abroad, the Holy Ghost re-conducted my Soul back again to it's Body, and did actually raise my Body up again from the Dead, even though it had been stiff and cold; as many Persons at *Brunswic*, who were present at my Dying Agonies, are privy to and acquainted with; insomuch that they cannot but attest it, if so be they are yet living.

III. Now, whoever will not look upon it to be true, and believe that I was actually dead, and that my Soul has really been before Hell, and in Heaven; may let it alone: This damns no one, neither doth it save any one; provided only, as a Christian, he leads an holy Life in the true "Faith, which worketh by Love." Gal. v. 6. But whoever will not believe, and look upon *that* to be true, which was in Heaven given me in Charge to tell People in the World; namely, that which tends to the Glory of God, and to the Furtherance of the Salvation of Men, being moreover firmly grounded upon the Word of God; is certainly in a State of Damnation. For no fantastical and chimerical Things were there told and revealed to me, but God's Word; which I was not before acquainted with, which I had not studied and learnt in any earthly University, or even from any Man in the World; but merely in the heavenly University, from the dear and worthy Holy Ghost, the right Tutor, himself.

IV. But what He has taught me, *that* I have been propagating and declaring, going now into the third Year: And how I came into the heavenly University; how the Thing went, the Descension to Hell, and the Ascension to Heaven, and how it went with me amidst my dying Agonies; and what Signs and Wonders God wrought upon me, whereby the Descension to Hell and the Ascension to Heaven, and the *special Charge* and *Message* that was given me in Heaven, is ratified and confirmed; truly *this* I have been propagating far and near by Word of Mouth, going now into the third Year, as many Men are privy to and acquainted with it. But whereas I have been instigated and importuned by many Men, to be so kind

as

as to put this Narrative down in Writing, and to publish it in Print; that every one, having it by him in Print, might have it also in his Power to read it himself, "for Talking and Speaking we shall (say they) often forget again," and withal to give good Heed to the Commission and Charge of God therein contained, so as to amend their Lives accordingly;—this has been now my Inducement diligently to call upon and to pray to God this Night in an *especial Manner*, that he would be pleased, by his Angel, to reveal it to me, whether I should publish this Narrative in Print, or not. Thus then did God the Lord send an holy Angel to me the second Time, in great Glory, here at *Hamburg*, in Mr. *Dietric Neubaur*'s Chamber. Now the Angel did expressly order me to write the Narrative down, and to get it printed, as soon as ever I could; and not to let any Man lay any Impediment to it in my Way; and that I should get this Account, or Narrative, printed, *Word for Word*, just as the Holy Ghost should bring it again to my Remembrance; In this Manner was I then to write it down, and not to suffer any Man in the World to alter a single Word therein.

V. Now this was my Motive for getting up very early this Morning at Four o'Clock, and for sitting down, and in the Name of Jesus Christ, under the Governance of the Holy Ghost, beginning to write *that*, which the Holy Ghost hath suggested to my Mind.

The Introduction, or Preamble, has indeed spun itself out to a pretty large Length: Yet do I know certainly, that it will not prove irksome for believing Hearts to read this long Introduction; nor will *they* controul the Holy Ghost, or want to intermix *their* Niceties of Learning with *his* Work. For He has alone the Power of doing what he will, and no Man.

VI. Therefore do I exhort you, all ye Men in the World, who get the Reading of this Narrative into your Hands, to be sure not to suffer your Reason to perk up and be dictating therein; but believe you this *simply*, just as I have written it down; and be sure you do not sift and scan *this* and *that* in it with your own human Reason.

But

But if you will needs be for sifting and scanning, and criticising, then do ye criticise, sift, and scan the Matter by your *heavenly* Reason, in true Christian Faith; well considering, that "with God nothing is impossible," as said the Angel *Gabriel* unto *Mary*, (Luke i. 37.) But if ye will be for sifting and scanning, poking and poring upon *divine* Things with your own *human* Reason; then let me tell you, that you will come too short; and God the Lord will punish you dreadfully for your Presumption in wanting to take his *heavenly* Work under Consideration with your own *earthly* Reason. For indeed it is an Impossibility to contemplate and comprehend with human Reason that which is heavenly. For certainly it is impossible for Light to be capable of being comprehended by Darkness. Yea, and the more any Man with his own human Sagacity and Penetration puts himself upon the Stretch and Pursuit after the Works of Heaven, so much the more and farther does he thereby continually come off from that which is heavenly.* This may you, O ye high-learned ones, duly reflect upon, that the high Wisdom you learn in an *earthly* Univerfity is good for nothing, and of no Avail to you, in *divine* Things. And if, by Means of such Wisdom, you will be hunting after divine Things, you get thereby continually farther and farther off from God. But by what Means ye may be able to come to the Possession of divine Wisdom, through and in which ye may be capable of rightly understanding the Holy Scripture, I have described to you in other Places: This I cannot describe to you now. I have, at present, and upon this Occasion, no Time and Room for it. I must, in the Name of God, pass on to the Work, I have now in Hand, and which at present my Thoughts are directed to.

VII. But seeing People are so disposed in the World, that where any Thing *New* passes, they would fain know what the Descent of the Person concerned in it is; which Way he came to such Wonders as these; what Sort of Parents he had, and what Sort of a Life he has led in the World,

* "The greater the Strength is, that works without Light, the "more Extravagancies it must produce."
Law's Way to Divine Knowledge, Page 247.

World, before this Occurrence and new History passed upon him; therefore now, in Compliance therewith, I will very briefly touch upon these Particulars one after the other. Yet hath *this* no immediate Subserviency towards Salvation; but the Commission, or *Charge*, which was committed to me in Heaven, *this* be ye sure to pay strict Attention to, and lay it to Heart: Neither would I have you hear or read this with bodily Eyes and Mouth only; but do ye read it principally with your Hearts, with the spiritual Mouth, and hear it with the spiritual Ears, and lay it to Heart: Otherwise will all your corporal Reading and Hearing profit you nothing, or that ye have heard it with the Ears of your Body; if so be that ye do not *principally* hear it with the spiritual Ears. If ye hear but *one* Word with the spiritual Ears, that *one Word* is more profitable to you than if you heard *ten hundred Thousand* Words with the corporal Ears, if thereby nothing of it finds it's Way into your Hearts. But if so be ye do hear with spiritual Ears also, the many hundred Thousand Words, which you hear with the corporal Ears, so much the better is it; for then is the external Hearing above all Measure very profitable to you too: Yet in as much as ye do *not* hear it with spiritual Ears also, your external Hearing proves in the Issue more detrimental than beneficial to you: In which Case, you had better let such Sort of Reading alone, lest your Damnation may be thereby increased and aggravated.

VIII. Now that which I wish for you all, O ye Children of Men! from the very Bottom of my Heart, is, that you may not hear God's Word with bodily Ears only, but also with spiritual Ears; that ye may be sure to have the Enjoyment thereof to all Eternity, and may come to that Place of Joys and Glory, where there is "Fulness of "Joy, and at God's right Hand Pleasures for evermore." (Psal. xvi. 11.) which, in this 1625th Year, I have seen as well with *bodily* Eyes, as, about two Years and an Half since, I saw them with *spiritual* Eyes. As I shall at present pen down in Writing the spiritual Contemplation, or Vision, to the very utmost of my Ability and Power, assisted by the Influence of the Holy Ghost; and will also briefly and simply write down my own Life, and

the

the Wonders, which God has done upon me, as far as the Holy Ghost vouchsafes me the Grace for it;—nor can I do more.

PRAYER.

IX. *O thou dear and worthy Holy Ghost! Be thou pleased now to hear my Prayer graciously. My Prayer unto Thee from the Bottom of my Heart is, that, whereas, at thy Command, I am at this Time to pen down this Story, or Narrative, in Writing, Thou wilt not fail to be pleased thy ownself to dictate to my Pen all those Words, which I am to write; and that it may be thy Good-Pleasure to put without Fail a Check and Restraint upon the Devil, and upon my own earthly Flesh and Blood; yea, so to suppress and stifle the earthly Flesh and Blood* in *me, that I may be sure not to insert any Lie therein, but relate the pure and unmixed Truth, and* that *only: That I may be sure not to take any Thing away from, and also not to add any Thing to it; that so I may however retain and maintain a free and easy Conscience. O thou dear Holy Ghost, hear, I beseech Thee, my Prayer graciously. Doth not the Thing tend in itself to thy holy divine Glory, in that thy marvellous Omnipotence is thereby magnified through thy believing Christians, unto whom it is certainly also profitable in their Christianity? Be thou also pleased to open in all Men, who read this Account, their spiritual Ears for them, that they may be disposed to ponder well, and consider it in their Hearts, so as to have the Enjoyment of it temporally here, and eternally in everlasting Joy and Glory hereafter. This be Thou graciously pleased to do for the Glory of thine own holy and blessed Name. Amen!*

A

True ACCOUNT, and VISION,

OF

HEAVEN and HELL.

§ I.

Some Idea of JOHN ENGELBRECHT's Person.

X. YE dear Christians, one and all of you, in the World, whether you be old or young, rich or poor! hear me now, I beseech you, individually and collectively. Whether ye be Emperor, King, Lord or Prince, whether ye be Noble or Ignoble, Peasant or Citizen, reflect ye well, that in the Sight of GOD we are one and all of us upon a Level: We are all through *Adam* fallen into Sin; therefore are we all of us, in Respect of *Adam*, Brethren; but by *Christ* we are all of us redeemed again from Sin; therefore are we also Brethren, in Reference to Christ. Thus do I then beseech you, ye great Lords in the World, not to let the Simplicity of my Address disgust you: Consider also, that the Holy Ghost doth not come through me with grand, worldly, pompous Words, but in Simplicity and Truth, and not with Lies and Falsehood: For "that which is "highly esteemed in the World is an Abomination in the "Sight of GOD." (Luke xvi. 15.) "The LORD "dwelleth on high, and yet humbleth himself to behold "that which is mean and low." (Psal. cxiii. 5, 6.) "Not many mighty, not many noble, nor Men that are "wise, and in high Repute before the World, hath GOD "chosen." (1 Cor. i. 26, 27.) as the holy Scripture attests, and every where evinces.

XI. When

XI. When God is pleased to do something *extraordinary*, it is not his Way to take any great and mighty People for it, in the Sight of the World. Certainly it may be easily seen in the Persons of the Prophets and Apostles, what despicable People they must have appeared to be in the Sight of the World. Therefore, pray, let no Man stumble at *me*, because I am but a poor Journeyman Mechanic, and the Son of a Taylor. But in Respect to my Descent and Pedigree, and who my Father before the World is, you must know, that my Father's Name is George Engelbrecht, a Taylor, dwelling in the *Neustadt*, at *Brunswic*, over against *Rich-Street*. Now he has been living here in the same House for more than thirty Years; and he is a Freeman of the City. But the Wife he at present has is his third Wife. Upon the Decease of his first Wife, he married again, and, by the Providence of God, took *my* Mother to Wife, who was his second. But he had not had my Mother full two Years before God took her away into his Kingdom. She was a Citizen's Daughter of *Brunswic*. My Grandfather dwelt in the, so called, *Hage*, near the *Wendengraben*, in the very House, wherein this wonderful Work passed; which is now my own House, and I inherited it from my Mother. But my Mother had had another Husband, before she had my Father. Her first Husband's Name was *John Bergmann*, by whom she had several Children. Upon her Husband's Decease, she kept House with her Children for several Years; and she lived in her Father's House, after her Father died. At length God took all her Children away, so that she had not one left; and thus lived several Years exempt from the Charge and Care of her Children's Education.

XII. Afterwards, God having so ordered it in his Providence, she married again, and had my Father, according to the Will of God, upon the Decease of his first Wife. But she married out of her own House into that of my Father's in the *Neustadt*. Thus now it appears, that my Father was *George Engelbrecht*, and my Mother *Alice Dinnemann*. Of which Marriage I was the Issue; having been begotten, according to the Will and Counsel of God, and born in the Year one thousand, five hundred,

hundred, and ninety-nine, on *Easter-Day*; being that whereon Christ rose again from the Grave of the Earth into the World, where he again made his Appearance. Thus did I also arise out of the Grave of my Mother's Womb, upon *Easter-Day*, in broad Noon-Day Light, between the Hours of eleven and twelve, according to God's marvellous Wisdom, and secret Counsel; so that every one was also able to see me make my Appearance before the World. And upon the *Easter-Tuesday* following I was brought to holy Baptism, and incorporated with *Christ*. Now I had three *Sponsors*, or God-Fathers, being all three of them *Men*, and Natives of the City of *Brunswic*; but all three of them are fallen asleep in God the Lord. The Name of one of them was *John Kister*, that of the second, *John Seelig*, and that of the third, *Michael Schmidt*. Thus also did I there receive the Name of *Hans*, or *John*, as a Testimonial of my having received holy Baptism; and am actually now in the Grace of God, having in the Name of *John* my Remembrancer, and Comforter, that I am in the *Grace of* God.* And thus do I leave the Devil and the World to censure, to judge, and talk about me, just as they please themselves: For the World can do me no Hurt, seeing that I am in the *Grace of* God.

Now Devil, Death, and Hell may rage,
Since Jesus will for me engage;
Tho' they their utmost Malice try,
Their restless Leader I defy:‡

XIII Thus it stands with my Arrival here, in Sight of the World. But my Mother died soon after my Birth, whilst I was yet a very tender Babe. Wherefore my Father was forced to procure me a Wet-Nurse for a While, who suckled and tended me till I was above a Year old; and then my Father marrying again, I had a Mother-in-Law from my Youth up; she being yet living, as I hope, for I know no otherwise. But I have no Cause of Complaint against her. She kept me by Prayer to the Fear of God, as far as the Grace God had given unto her went;

 and

* *John*, in the *Original*, means the Grace of God.---Tr.
‡ *An old Church-Hymn among the Lutherans.*

and my Father kept me to School; where I however scarcely learned so much as to be able to read a Gospel, and to write my own Name. This was the Height of my Proficiency: Neither indeed was I able to read in any Books; having had no Leisure for doing it, because of my being obliged to ply my manual Labour so closely.

XIV. A sorrowful Man have I been all my Life long; dejected and disconsolate, on Account of the great and sore Anguish of my Soul, from my very Youth up; which issued and terminated in an habitual Heaviness. This moved me to call incessantly upon the Lord, and to beg of him to be pleased to comfort me through his Holy Spirit. I was indeed for three Years put out an Apprentice to a Cloth-Maker; but it was out of my Power to make it turn to any considerable Account, because of the great Anguish and Heaviness of my Soul. What this Anguish of Soul was is not to be described; neither can any Man have a right Knowledge of it, unless he were to be tempted and attacked by the same Fits of Anguish.* But this Anguish of my Soul would often rise to such a Height, that frequently I have gone to the Water-Side, and was for drowning myself; which I should have also certainly effected, had not God preserved me. Thus has my Will been resolutely fixed upon it, and I have consented to make away with myself in various Ways. Often have I wanted to throw myself down out of the Garret-Holes, or Windows; to hang, and to stab myself. Often, in the Midst of my Work, should I start up, and set myself upon the Run, not knowing whither to turn, or what to do with myself for Anguish. Many a Time have I laid out all Night in the Street. I have even hid myself in the Cellar of the House, being at a Loss what to do with myself for Anguish. Nay, the Anguish of Hell, and the Pangs of my Soul have tortured me to such a Degree, that no Person in the World was able to comfort me. And, because nobody saw any outward corporal Sickness upon me, they supposed that I was vapoured, and had odd

* See the Note, Page 31, 32, of the Preface to this; which the *Reader will do well to keep in Mind throughout this Account of his unusual Distress*, it being a Key to it.—Tr.

odd Whimſies in my Head, which they would have fain talked me out of. Therefore, being unable to do this, and incapable of talking me out of it, (for it was no Vapours, or odd Whimſies, but an extraordinary Diſpenſation and Leading of GOD, which *they* had no Underſtanding of) they have, in their Ignorance, frequently ridiculed and bantered me; nay, often picked a Quarrel with me. Which Conduct of theirs did of Courſe only exaggerate the Sorrows of my Soul; ſo that many Times I have ſet myſelf upon the Run like a mad Dog, not knowing which Way to turn or move myſelf. In which Situation my Maſter *Henry Frey* has hunted after me with his Folks, nor could they often gueſs what was become of me.

XV. Having at length ſerved my Time out, and been diſmiſſed from my Maſter, unto whom I had been apprenticed for three Years; I then came to another Maſter, with whom I worked for a While in the Quality of a Journeyman: Yet was not the Anguiſh of my Soul mitigated, but rather became more and more violent and vehement. I went daily to Church, in Hopes of being comforted that Way; but neither did this do me any Good, there being alſo there no Comfort for *me*. The other Journeymen with whom I worked often ridiculed and bantered me for going ſo much, almoſt every Day, to Church, twice a Day at leaſt; as it is well known, that there is a great Deal of Preaching at *Brunſwic*, both in the Forenoon and Afternoon. The Journeymen would alſo often laugh at me for not joining *them*, and going to the Ale-Houſe, to drink a Mug or two of Beer with them; for my great Heavineſs of Spirit would not admit of my going into any Company, and of being jovial in the Way of the World: Nay, I had no Inclination or Heart to converſe with any Man; for I ſtood in a continual Dread of Men. And indeed I can with Truth aver, that I was never drunk in all my Life, nor have ever been fuddled with Beer. For never in all my Life have I yet gone with a good Will to a Wedding, or otherwiſe to any Sort of a Drinking-Club, or where there is worldly Diverſion, Mirth, and Jollity. But that I am now-a-days often invited out, and do eat and drink with

People, as Neceſſity requires; and that I can be converſible and cheerful with them, (yet in God); is at preſent a far different Caſe; for I have now been caſt as it were in quite another and new Mould.

XVI. Having been thus derided by the Journeymen, and by everybody elſe, I made my Retreat into my own Houſe, working for myſelf to the utmoſt of my Power, and going every Day to Church: And I ſpun Wool for the Cloth-Makers. But God knows how little I was able to earn this Way. Certainly I ſhould have been ſtarved to Death, if God had not often ſupported me in a ſupernatural Way, which nobody ever dreamt of, or got to know.

XVII. This then, and other ſpiritual Diſtreſs beſides, had ſuch an Effect upon me at laſt, that every Day I fell five Times in a Day upon my Knees, for Half an Hour at a Time, calling upon God to be pleaſed to take Pity upon me a poor Creature; and, after having given me (true) Faith, to take me away out of the World into his own eternal, heavenly Freedom and Enlargement; becauſe here in this World I had no Freedom, or Cheerfulneſs. Now theſe are the Particulars, or Memoirs, of the Manner wherein God hath, as it were, played with me; until at laſt I became ſo ill from the vehement Anguiſh of my Soul, that my Body died of it, &c. &c.

XVIII. Now I will give a brief Account both of the Sickneſs and of the Recovery from it. And thus the Sickneſs of Courſe began firſt with me. It ſo fell out on a Time, (it being the Friday before that Sunday, when the Goſpel was, "There ſhall be Signs in the Sun, and "in the Moon, and in the Stars." Which is the ſecond Sunday in *Advent*, being in the Year 1622, in the Afternoon) that I went to St. *Catharine's*, at *Brunſwic*. Being now in the Church, ſuch a great Sorrow and Heavineſs came over me, that it is impoſſible for me to utter it. The Reaſon thereof was in ſome Meaſure this, that ſo few People were at Church, and that Men had ſo little Reliſh for, and Delight in, the Word of God; many of them *going* out of mere Formality and Cuſtom to Church, becauſe

because they would not however wish to be looked upon as wicked and profane Persons. Being then come from Church, I soon took to my Bed, on Account of the great Grief and Sorrow I was in; when I soon also contracted so utter an Aversion for, and Loathing of, all Eating and Drinking, that I was not able to swallow down so much as a single Drop of any Thing liquid, and much less the least Morsel of Bread: Insomuch also that my Father and Mother, together with other Persons, wondered at my not being able to take down into my Stomach a single Drop of any Thing liquid, or so much as the least Morsel of any Thing solid. About the third Day of this Sickness, it so happened, that my Mother brought a little Bit of a fryed Fish, and insisted upon my eating some of it. At first, indeed, I would not take it; but at last, seeing she importuned me so much, I did take a little Morsel of it, with an Intention of eating it; but no sooner would I, after having chewed it a little in my Mouth, have swallowed it down, but it stuck so fast in my Throat, that I could neither get it up nor down, and had like to have been choaked with it, and died under my Mother's Hands: Who, however, running down Stairs, fetched up a Woman to me by the Bed's Side, she supposing I should be actually choaked. For I was at such a great Plunge, and in such Anguish as not to be able for some Time to fetch Breath; but at length God was pleased to help me so far as to bring it up again.

XIX. Perceiving then that it would be soon over with me, and that I must die, I requested to have the Lord's Supper administered to me; but I could not help considering withal, that if I was not able to take down a single Drop of any Thing liquid, how should I be able to enjoy the blessed Wine and Wafer? But against these Apprehensions the Women, who were my Nurses in this Sickness, consoled and encouraged me only to make the Trial, and to send for the Minister to that End; I should, however, be it as it would, receive in Faith, under the Bread and Wine, the Body and Blood of Jesus Christ; and therefore it was best to let the external Part go as it could, and as God's own gracious Disposal would direct it to go. Thus did I then partake, in true Faith, of the

Lord's

Lord's Supper, in the Way of a *Viaticum*, or Provision, for my Journey to everlasting Life. And here it was a Wonder indeed, that although I was, both before and after the Lord's Supper, quite incapable of taking in and retaining so much as a single Drop of any Thing liquid; yet could I take in and retain the consecrated Bread and Wine, and that only. Nevertheless, when the Priest administered the Lord's Supper to me, I was already so weak, that my Mother was forced to hold up my Head for me, and I could scarcely bring out above five or six Words together of the Confession; which also made them suppose, that I was then very near expiring: A Circumstance this, which the By-Standers cannot but attest, together with Mr. *Joachim Jordan*, the Minister of St. *Catharine*'s. It was he who administered the Lord's Supper to me, and staid, it may be, an Hour with me after the Lord's Supper; supposing that God would soon take me away: And he, together with the rest, did himself pray by and for me.

XX. Now at Times I should burst out into such terrible Cries and Screamings, on Account of the great Anguish my Soul was in, that these Shrieks of mine could be heard by the People in several Houses distant from my own. Which of Course drew several of the Neighbours together to me; who, falling down upon their Knees, implored and besought God on my Behalf, that it might be his good Pleasure graciously to shorten and put an End to the Pangs I endured. Nay, my own Father himself fell down and continued upon his Knees in Prayer for me; and Prayer was also made for me from the Pulpits in the City, that God would be pleased to shorten and put an End to my Pangs and Pains. For very great, above all Measure, were the Pangs and Pains, the Sorrows, and the Smart I felt within my Heart, on Account of my Sins, as they recurred to my Memory; when the Devil setting in along with them, suggested and insinuated to me, that it was not possible for *me* to be saved: Insomuch that, under all this, even in the very Heart of my Body, I felt such *pungent* Pains, that if many Knives had been stuck into my Heart, they could not have been more cutting. Moreover also the Devil distressed

distressed me *particularly* with such Thoughts and Suggestions as these, that it was evident I had been a Castaway from my very Youth up; that God had no Will to save *me*: And he harrassed me with these desponding and despairing Thoughts to such a Degree, that I was quite at a Loss to know whether I was in a State of Grace, or not. Yet in the midst of it all, I continued incessantly thus sighing within my Heart, "The Blood of Jesus "Christ cleanseth me from all Sin." (John i. 7.) "Into "thy hand, Lord Jesus Christ, I commit my Soul; for "thou hast redeemed me, O Lord Jesus Christ!" (Psal. xxxi. 5.)

XXI. Now, whilst I was lying thus under such a Conflict, and in such an Agony, Death began to make his Approaches upon me from the lower Parts upwards; and thus I lay a dying from beneath upwards; and twelve Hours passed whilst I was dying in this Manner; having, for about eight Days before, neither eaten nor drank any Thing. As it was on *Friday* that I was taken ill, and first took to my Bed; so was it on *Thursday* following, pretty near eight Days, that I died. It was on *Thursday* Noon, about Twelve o'Clock, when I distinctly perceived that Death was making his Approaches upon me from the lower Parts upwards; and thus I died from beneath upwards; insomuch that my whole Body becoming stiff, I had no more Feeling left in my Hands and Feet, neither in any other Part of my whole Body: Nor was I at last able to speak or see; for my Mouth now becoming very stiff, I was no longer able to open it, nor did I feel it any longer. My Eyes also broke in my Head in such a Manner, that I distinctly felt it. But, for all *that*, I understood what was said when they were praying by me; ay, and I heard distinctly, that they said one to the other, *Pray feel his Legs, how stiff and cold they are become; it will now be soon over with him.* This I *heard* distinctly; but I had no Perception of their *Touch*. And when the Watchman cried eleven o'Clock, at Midnight, I heard *that* too distinctly; and much about twelve o'Clock, at Midnight, the bodily Hearing failed and left me too.

The

§ II.

The DESCRIPTION of the VISION.

XXII. "THEN was I, (as it ſeemed to me) taken "up with my whole Body; and it was "tranſported and carried away with far more Swiftneſs "than any Arrow can fly, when diſcharged from a Croſs-"Bow. Which indeed made me afterwards enquire par-"ticularly, whether my Body was actually taken away. "But they informed me afterwards, that my Body had "not been taken away; but *how long* my Soul was gone "away from it, was a Matter they could not ſo properly "diſcern. Yet was I, however, ſo far dead in their "Eyes, that my Mother had already procured the Wind-"ing-Sheet, or Shroud, and was minded to put it on. "But it was not the Will of GOD to let them do this; "and he held their Eyes, ſo that they were not able to "diſcern, that my Soul, having been, in a Trance, "caught up out of the Body, was ſet down before Hell, "and tranſported into Heaven. Now this whole Pro-"ceſs was no more than of a Moment's Continuance. "For GOD is able to reveal and teach a Perſon more in "a ſingle Moment, than that Perſon ſhall ever be able to "utter afterwards through the whole Courſe of his future "Life. How it goes with ſuch Learning as this no Man "is able to comprehend with his Reaſon. This was "done ſupernaturally in the Spirit.

XXIII. "My Soul then having been thus ſet down "before Hell, I there ſaw, in the Spirit, a dreadful, "great, and thick Darkneſs: There was there ſuch a "Steam, ſuch a Smoke and Vapour, ſuch a thick, naſty "Fog and Stench, ſuch an horribly bitter Stench, that "I do not know how to compare ſuch a Stench as this "was with any other Stench in the World. Amidſt the "Darkneſs, I heard a Multitude of dreadful, howling "Voices; ay, ſuch a Multitude of hideous, dreadful "Voices, that I am no Ways able to utter or expreſs "them. Their Cry was this, *O ye Mountains, fall on "us! O ye Hills, cover us! that we may by no Means be "laid bare, and be brought before the Preſence of the* "LORD!

" LORD! *Ah*, WO, WO, WO *unto us damned Creatures* " *here to all Eternity!*

XXIV. " Being thus now before Hell, many Thou- " ſand Devils ſurrounded and preſſed hard upon me, " being very deſirous to have *me* alſo into Hell along with " *them. I muſt needs (ſaid they) be alſo a loſt and damned* " *Creature, and be for ever caſt away and damned from* " *the Preſence of God. Then ſaid I, within my own* " *Spirit, Well, though my own Heart and all the Devils* " *will be condemning me, yet canſt not thou, dear Lord,* " *and heavenly Father, for all that, condemn me; becauſe* " *of thy great and inexpreſſible Love. For certainly thou* " *haſt appointed me unto everlaſting Life; and in Order* " *thereunto haſt thou, O my dear Lord, and heavenly* " *Father, delivered thy own dear Son up unto Death for* " *me; he hath ſhed his Blood for me, when nailed to the* " *Beam of the holy Croſs, for the Remiſſion and Pardon of* " *all my Sins.* Now whilſt I was ſpeaking thus within " my own Spirit, immediately the Darkneſs vaniſhed, " the Stench was gone, the Voices were huſhed and ſtill; " and the Holy Ghoſt, appearing to me in the Shape of " a Man in white, placed me upon a Chariot of Gold,* " and conveyed me into the radiant and ſplendorous Light " of the divine Glory; into that bright Light, whereof " the Apoſtle *James* ſpeaketh, *Every good Gift, and every* " *perfect Gift is from above, and cometh down from the* " *Father of* Lights. (Chap. i. 17.) Thus was it alſo a " good and a perfect Gift, that the Holy Ghoſt tranſ- " ported and conveyed me in Chriſt, the Chariot of " Gold, away from the Darkneſs, and from the ſtrong " Stench, and loud Cry, into the radiant Luſtre of the " divine Glory: For *Chriſt is alone the Way, the Truth,* " *and the Life; no Man cometh (to the Father of Glory)* " *but by Chriſt (alone).* Joh. xiv. 6.

XXV. " Being now in the ſplendorous Luſtre of the " divine Bliſs and Glory, I there ſaw in Spirit the Choir " of

* See *Jacob Behmen's Myſterium Magnum*, 3d Part, Chap. 72. Ver. 25--27. " Chriſt gives the Soul *Chariots*, and all Neceſſaries; " which *Chariots are his Spirit, in the Word*, which brings it, &c. " Chriſt takes the Proviſions, as alſo the *Chariot*, viz. the Holy Ghoſt " *from the Father*, which he ſends to his Children, &c." ---Tr.

" of the holy Angels, the Choir of the Prophets and
" Apoſtles, who with heavenly Tongues and Muſic,
" ſing and play around the Throne of God; yet
" not in juſt ſuch corporeal Forms or Shapes, as are
" thoſe we *now* bear and walk about in; no, but
" in Shapes all ſpiritual; the holy Angels, in the
" Form or Shape of a Multitude of Flames of Fire;
" the Souls of Believers in the Shape of a Multitude of
" glittering, or luminous Sparkles; God's Throne in
" the Shape, or under the Appearance, of a great
" Splendor. This can no Man comprehend with his
" human Reaſon; nor am I able to give any proper
" Deſcription of it. This we muſt let alone, and re-
" ſerve, until, with Body and Soul, we come thither,
" and have there our everlaſting and eternal Abode. But
" this I am able to aver with Truth, that, from my
" having had this momentary *Glimpſe* of the Glory of
" God, the Joy I retain from it is to this Day ſo very
" great and unſpeakable in my Heart, as to ſurpaſs
" all Kind of Deſcription. And if ſo, what will not then
" the Greatneſs of this Joy be; when, together with
" Soul and Body, we ſhall come thither, and there meet
" with our eternal Manſions? For the heavenly Playing
" of the angelic Muſic had a Sound with it above Mea-
" ſure raviſhing; many hundred thouſand Times more
" charming, than if all the Muſicians of the World
" were to come together and form but one general Con-
" cert. And indeed all the Muſic the World affords
" would now ſound in my Ears, in Compariſon with
" the Muſic of Heaven, like the playing of a young
" Child upon it's Whiſtle, compared with all the Muſic
" we can have upon the Earth, and which the World
" affords: Nay, much more mean and inferior did all
" the Muſic of the Earth appear to me, in Compariſon
" of the Muſic of Heaven. Indeed, I love with all my
" Heart to hear earthly Muſic; becauſe no ſooner do I
" hear any earthly Muſic, but it brings the heavenly
" Muſic again to my Remembrance: Yea, and I have
" alſo a great Love for earthly Muſic, becauſe even *that*
" is alſo a great Gift of God. Now like as in Hell, I
" heard a Multitude of harſh, odious, and hideous
" *Voices*; ſo did I alſo hear in Heaven a Multitude of
" ſoft,

" ſoft, engaging, charming, angelic Voices. And, as " in Hell I ſmelt an horrible Stench; ſo did I alſo again " ſmell in Heaven an immeaſurably ſweet, agreeable, " and lovely Fragrance: And, as I alſo, before Hell, ſaw " a great and thick Darkneſs; ſo did I alſo ſee, on the " other Hand, in Heaven, in a direct and full Contraſt " to it, a great Light and Splendor."

XXVI. Verily, whoever will not believe that which I have there ſeen, may let it alone; for this as little damns, as it can ſave any Man. To me it was revealed principally on this Account, and I had the Viſion of it for the Sake of the concerned and grieved Ones at Heart, who are under a ſevere Croſs in this World. It's Deſign and Intention is to put *them* in Mind, that one Dram of Croſs, which they ſuffer here in the World, will, by *Grace*, be recompenſed to them again, with an hundred Weight of heavenly Joy, an hundred thouſand times told; for there no Merit is of any Avail. But thoſe who refuſe to believe what I am now going to write down, are certainly in a State of Damnation. The *Charge* I there received, and which I was to tell People in the World, *that* was *God's Word*. Moreover it was there revealed and taught me, that I was to inform the People, of that which was taught me by no Man in the World, and in no earthly Univerſity; but ſolely, in the heavenly Univerſity of the Holy Ghoſt, by Means of the holy Angel. Therefore give all of you good Heed to that which I ſhall now deliver in Writing to you, this being the *Sum total* and the *main Scope*, which my other Diſcourſes and Writings all drive at, and tend to. As to the other, People may believe, or diſbelieve it; the one will as little damn, as the other will ſave them. But ſuch as will not believe what I am now about to write, will be damned; whereas thoſe who believe it from their Hearts, will be ſaved. The *ratiocinative*, or Head-Faith, is of no Uſe at all, Faith muſt be in the Heart.

XXVII. Well then, the Charge or Meſſage delivered unto me from God, by Means of an holy Angel, was this, " I was to return back again into the World, and " was to tell and declare to the People what I had *ſeen* and " *heard* before Hell, by Way of *Warning* to the Wicked;

 " and

" and what I had there *seen* and *heard* in Heaven, for *Com-*
" *fort* to the Afflicted." Now this is properly the Substance or Sense of the Charge, as I now translate the heavenly Meaning, and the heavenly Language, and publish it in my own Language. For you are not to take the Thing in such a Manner as if in an outward, local, or extensive Way this was uttered thus to me Word for Word; just in the same Manner, for Instance, wherein I now speak and publish it locally and extensively, Word for Word: No, no; in such a Way as this it hath not been revealed and told to me, it having been told me by Means of a sublime Angelical Understanding, and in the Angelical Language. What a Voice that is, which the Angels in Heaven utter, and wherein they speak with God, and one with another, and the Language of it, would be a perfect Impossibility for me to explain to you in Writing, during this Time. For the Holy Ghost, by Means of an Angel, taught me in a Moment the total Sense and Meaning of all the Bible; at which Time it also was, that the Angel gave me in Charge what I should say in the World. In very Deed, I there learnt in a Moment more than any Doctor is able to study and learn in an earthly University, should he even study and learn there for several Hundreds of Years successively: Nay, to all Eternity would he not be able to study and learn this in an any earthly University.*

XXVIII. Now then, in the Angelic Sense and Language it was revealed and said to me, that I should tell the People, that if any Person whatsoever would wish to come into that Kingdom of Bliss and Glory, he must of all Necessity give good Heed to the following Rule:

" He must believe in *Jesus Christ*, have a lively
" Faith, evidence, and evince his Faith by Love, and
" the Works thereof; heartily repent him of his Sins,
" and be converted: Because God neither can nor
" will any longer bear with that Hypocrisy and false,
" mimic

* How harmonious are all true Mystics on this very Head! Dr. *John Thaulerus's* Lay-Instructor, sent him by God, repeats the same Thing to *him*; which, though it shocked the Doctor's Man-taught Divinity at first, was yet afterwards made clear to him by his own Experience. This occurs in a Manuscript-Translation of his Evangelical Conversion and Experience, drawn up by his own Hand in *German*, and rendered into *English* by the Translator.

" mimic Sanctity, which is now every where so much in
" Vogue in the World. For thus it is resolved upon in
" the Council of the Holy Three-in-One, that no Man
" in all the World shall ever corporally see and behold
" *Christ*, Face to Face, to all Eternity, who has not first
" seen and beheld him here in Time, in Faith, in the
" Spirit, and in the Heart."

But it was told me withal there, that *few*, *few* are the Persons, who now, during this Time, *do* see and behold him in Faith, in Spirit, in Heart, in Deed, and in Truth. *Many*, no Doubt, see and behold him in their *scientific* and *notional* Way, in the Flesh, in Reason; but *few* in Faith and in the Spirit. The evil Fruits do incontestably evince, that there is no more any Love left in the World. All is mere Hypocrisy; no one means his Neighbour from the Bottom of his Heart: And by this Men betray and evince, that they have no real Faith in the Heart. For as little as Light can be without it's Shine, supposing it to have been once enkindled; the Sun without it's Shine and Lustre; Fire without Heat, a good Tree without it's good Fruits;—so little, so little can FAITH exist and subsist without LOVE. As *Christ* himself doth also declare, (John xiii. 34, 35.) " Love
" ye one another, for *thereby* shall all Men know that ye
" are my *Disciples*." Which he means to imply as much as if he had said, Thereby shall all Men know, that you *believe* in me. Nay, in another Place, (Matt. v. 44. Luke vi. 27.) he says, " Love ye your Enemies also." As every one may read about it further in that Place. But if we now cast our Eyes around us in the World, where are the *Fruits* proceeding from *Faith* to be found? Alas! the *Fruits*, that grow from *Unbelief*, are more than enough in Vogue every where: And yet, for all this, *Christians* ye will be! O ye Hypocrites, and false mimic Saints, do not, I beseech you, impose thus upon your ownselves! There is at present Difficulty enough to bring the Matter so far, as that one Friend cordially loves another; much less can we then find, that the Friend is still to love his Enemy. This makes it clear as the Noon-Day, that *no* Faith is subsisting in the Heart. So that, if *Christ* were now suddenly to break in upon us with his last Day, who

 would

would be saved? Do you now imagine, that your bare going to Church, your Absolution, frequenting the Sacrament, and your Alms-giving, are the Things that will help you? If all this be not done in *Faith*, and from a Principle of *Christian Love*; it is, after all, nothing but an Abomination in the Sight of God.

XXIX. Therefore is it given in Charge to me, to tell you, that you must bring your *Reason* into Captivity to the *Obedience* of *Christ*; that you must be humble and still in your Hearts, as the Disciples were when they, waiting at *Jerusalem*, "were all prettily together with "one Accord in one Place, at the Time that the Holy "Ghost was poured out upon them." (Acts ii. 1.) Thus do ye also be prettily together, in the spiritual *Jerusalem*, of one Accord in Humility; that the Holy Ghost may have Room to be poured out into your Hearts; and that he may work the Faith of *Christ* in your Hearts: And trim ye your Lamps, together with the five wise Virgins, with the heavenly Oil; that, burning thus in *Love*, ye may, together with the five wise Virgins, go out to meet the Lord *Christ*.

XXX. For thus was it told me, It is now high Time for People to practise true Repentance; for the Lord Christ is already in Motion, and upon his Approach towards the last Judgment; the last Day is near, nigh at the Door; the regimental Drums are (so to say) beating a March in the World before his Feet. In what Condition soever a Man is found, according to *that* he shall be judged by the Lord: Doth he find him in Unbelief? to Hell he must then go; but doth he find him in Faith? then will he ascend up with him into Heaven. Now here I was enjoined to set *both* these ultimate States, *Hell* and *Heaven*, before the Eyes of Mankind, that they might choose which of the two they would; this being left to every one's own free Choice, and Determination. *Christ* the Lord will drag no one forcibly to it, as by the Hair of his Head. He makes Use of every Sort of Ways and Means to rouse the World up out of the Lethargy of Sin. Will they receive him, very well; but if not, the Fault

wil

will be found to lie at nobody's Door but their own. *Christ* the Lord will be without Blame at the last Judgment.

XXXI. Therefore is it now high Time for you to enter upon the Praxis of Repentance. For Christ the Lord is already in Motion and upon his March, before the Gates, with his last Judgment. Yet am I not informed of the Day and Hour: But the Nearness thereof is to me intimated under a fine Similitude, whereby I know that it is just before the Gates. It is this, for Instance, When an earthly Prince, Lord, King, and Potentate, intends to make his Entry into the City, and to receive Homage from his Subjects; in this Case, he causes his Prelates and Nobles to precede him, they are at the Head of the Procession at a great Distance before *him*; but a small Space before his own Person a Kettle-Drum is posted and preceeds, whom the Prince himself then follows immediately after. Thus also has the heavenly Prince, *Jesus Christ*, the Lord of Lords and King of Kings, sent, a sufficiently long Time before his Face, his Prelates and Nobles; who are the Prophets and Apostles, through whom he has been preaching a sufficiently long Time. But now, at this Day, he is sending his Kettle-Drum before him; concerning which Kettle-Drums the Lord Christ himself has prophesied sixteen hundred Years ago; as every one may read at large in the Scripture, especially in the Gospel for the second Sunday in *Advent*, (Luke xxi. 25, 26.) "There shall be Signs in the Sun, "Moon, and Stars, and upon the Earth Distress of "Nations, with Perplexity, and looking after those "Things, which are coming." Now are not these, at this present Time, Signs sufficiently notorious and prevalent? No Man of Sense but must confess it to be true. Let this Time be compared with the holy Scripture, and the holy Scripture with this Time; take ye the one under Examination and into Comparison with the other; and then see, whether *Christ*'s own Words do not certainly and precisely tally with Facts; for impossible it is, that *Christ* should lie.

XXXII. Now the Lord Christ further says, (Luke xxi. 29--31.) "So likewise ye, when ye see these Things

 "come

"come to paſs, know ye that the Kingdom of God i
"nigh at Hand. As we diſcern the Approach of Sum
"mer by the Trees, as ſoon as they begin to put fortl
"Buds; ſo, by theſe Signs, do we alſo diſcern, that th
"eternal heavenly Summer is at Hand." And as h
further ſtill remarks, (Ver. 28.) "And when theſ
"Things begin to come to paſs, then look up, and lif
"up your Heads (to *Chriſt*, ſoar aloft to *Chriſt* in you
"Minds; and be ye rejoiced, O ye Believers!) becauſ
"*your* Redemption draweth nigh." And, O ye wicke
Ones, repent ye! letting theſe Signs lead you to Chrif
I am under an *Obligation* to tell you this, it being im
poſed upon me on Pain of forfeiting my own Salvation
under this ſevere Sanction I have a Charge to deliver it t
you, and not to conceal it. For if I ſhould refuſe to de
liver it, and were to keep it in, I was to come myſelf int
the Place of Darkneſs: But if I in Faith delivered an
publiſhed it, I was to come into that ſplendorous Place o
heavenly Joy and Glory: For Chriſt the Lord will b
found without all Blame at the laſt Judgment.

XXXIII. Now, if you wicked Ones will not min
this, and proceed to the Reformation of your Lives
then is this ſpoken and written unto you, by Way o
Teſtimony againſt you at the laſt Judgment; ſo that, a
the laſt Judgment, you will not have the leaſt Pretext fo
an Excuſe left you. This is the very End for which al
has been revealed unto me.

XXXIV. Now thus much concerning the Charge I an
entruſted with. Certainly many hundred thouſand Time
more has been revealed to me; but it is impoſſible t
couch it all in Writing. Yet is *this* written down, in ſ
round and plain a Manner, that every Man of commo
Senſe may thereby very well underſtand and perceive th
Meaning of the *Holy Ghoſt*, who teacheth you throug
me: And if ſo be you are but willing to yield yourſelve
to be further taught in your own Hearts, you will hav
the Benefit of it; but if ſo be you are unwilling to yiel
yourſelves to be taught in Heart by the Holy Ghoſt, ther
will all your *ratiocinative*, ſcientific Learning be of n
Uſe to you: And although you were to be hearing an
reading

reading God's Word, every Hour and Moment, without Cessation; yet would it be of no Benefit at all to you, if so be you do not read it in Spirit and in Faith also.

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§ III.

A RELATION of the WONDERS, which followed upon this VISION.

XXXV. BUT to obviate effectually all farther Occasion of Scruple, whether God, by his holy Angel, did *actually* reveal this unto *me*, or not; I will now proceed further to give an Account of the Signs and Wonders, which God wrought upon me *after* my Sickness; as many Persons at *Brunswic*, who were with me in my dying Agonies, are privy to, and well acquainted with them: And immediately after my Sickness other People came also flocking by hundreds to me; and they know what *Signs* God wrought upon me. He that will pay no Credit to my own written Narrative, may enquire about it of the People who were along with me at that Time. They are the most competent Persons to give Information to every Enquirer, provided only they have a Will to confess the Truth to the Glory of God.

XXXVI. Was not that, in the *first* Place, a great *Miracle* and Work of Wonder in the Eyes and Ears of Men, to see and to hear that which I have given an Account of above? That, whereas for eight Days together I had neither eaten or drank any Thing, and my Body was become quite stiff and cold; this Body of mine should, within the Space of twelve Hours after, not only revive again; but, without Eating and Drinking, be endowed with such a Vigour and Sprightliness, as I never, in all the former Part of my Life, had enjoyed before? Insomuch that, within the Space of twelve Hours, I should be dying from my lower Parts upwards; and, within the same Space of Time, should be reviving and recovering again? But how long my Soul was absent from it's Body, God only knows, and no Man else. Had my Soul remained in that Bliss and Glory, my Body would,

long

long ſince, have been lying in the Church-Yard. But towards Midnight, when the Watchman cried Eleven o'Clock, the Extaſy, or Trance, had not yet fully taken Place; but then I was, however, ſtiff and cold, and had no Feeling in my Body; neither could I ſee and ſpeak any more, my corporal Hearing being all that yet remained with me. The By-Standers, who were with and tended me, were certainly in no Capacity for obſerving and aſcertaining the Time preciſely, during which my Soul was before Hell and in Heaven. But, when the Watchman cried Twelve o'Clock, the extatic Rapture had fully paſſed upon me. And remarkable it is, that as I died from beneath upwards, ſo I revived again the contrary Way, from above to beneath, or from Top to Toe.

XXXVII. Being now conveyed back again out of the ſplendorous Glory, it ſeemed to me, as if I had been replaced with my whole Body upon the ſame Spot; and then I firſt began to hear again corporally ſomething of what they were praying in the ſame Room with me. Thus was my Hearing the firſt of all the Senſes I recovered again. After this I began to have a Perception of my Eyes, ſo that by little and little my whole Body became gradually ſtrong and ſprightly. And no ſooner did I get a Feeling of my Legs and Feet again, but I aroſe and ſtood up upon them with a Strength and Firmneſs I never had enjoyed before, through the whole Courſe of my Life. The heavenly Joy invigorated me to ſuch a Degree, that the People were greatly terrified at it; ſeeing that, in ſo rapid and almoſt inſtantaneous a Manner, I had recovered my Strength again to ſuch great Advantage; and that now nothing could ſerve me, but out I muſt go, and thus make a Beginning, with ſhewing unto the PRIESTS, what had been revealed unto me.

XXXVIII. But they would not let me go out, being utterly at a Loſs what to think and make of me. Whereupon I ſent for the *Prieſt*, telling him immediately what had befallen me before Hell, and alſo in Heaven. But the *Prieſt* was aſtoniſhed beyond Meaſure at my having recovered my Strength again with ſuch Speed, and without any Sort of Eating and Drinking, or even Doctoring.

And

And yet it was but two Days before, that, when administering the Lord's Supper to me, I was so weak and feeble, that they were forced to hold up my Head for me; and they prayed a little with me immediately before my Death's Agonies came on; which is a Matter of Fact well known to the many Women who were with and tended me.

XXXIX. Then I told the *Priest* again, how wicked the *Priests* were; that they did not preach the Word of God out of a pure Heart, their Hearts being full of Pride and Arrogance, Ambition, and Covetousness; that they did not practise themselves that which they preached to other People; and of Consequence, if they did not *repent*, God would punish them. To this Mr. *Joachim Jordan*, Minister of St. *Catharine's*, replied, Yes, I hearken to to you; this is a Work of God, and no Man's Work; the *Words* and the *Signs* attest it. We should by rights be so, but we are weak Flesh and Blood; it is not in our Power to believe and practise all we teach other People. I said, "Very well, true it is, that it is not in your "Power to do it; neither are *you* to do it, neither does "God want any of your *own* Doings. You are only "to submit to the Rule and Governance of Christ within "you, He will do it; you are only to surrender and "resign yourselves up wholly and entirely to Him: And "you are to stand still, and bring your *Reason* into Captivity to the *Obedience* of *Christ*, that the Holy Ghost "may be able to bear the Sway in you, and do that "which is good *through you*. All that is incumbent "upon you only is, that you be the Instruments of the "Holy Spirit, suffering the Holy Spirit to bear the Sway "in you, and not the *Astral* Spirit of *Reason*. But this "is the very Cause also why you do no Good to your "Hearers, You give your ownselves up to the Guidance "of the *Reasoning*, *Astral* Spirit, and not to the *Holy* "*Spirit*."*

XL. Then the Priest said, Yes, my dear Hans, (John) I thank you for this good, Christian, and brotherly

* That all the *Degeneracy* of Christendom originates from this is most *certain*: God grant us a Reformation from this radical Evil!---Tr.

brotherly Exhortation, May GOD the Lord convert us! I told him, there was no Need for any Thanks to me; thank GOD in Heaven; to Him, and to Him alone, all Thanks, and Praiſes, and Glory are due. I am only to this End a dead Inſtrument, a ſtiff and immoveable Organ-Pipe; which, if the Keys are not ſtruck by ſome ſkilful Finger, is unable to give forth any right Sound. Of this you are well apprized; have I not been quite ſtiff and cold, without any Ability to utter a Sound? And that I now, by thus diſcourſing, do give forth a Sound, is purely the Effect of the Holy Ghoſt's Operation and Governance, and nothing of my own. I have been lying here, like a dead Glove. If no Hand be put into it, the Glove can neither ſtir nor move of itſelf: But as ſoon as ever a living Hand is put into it, then can the Glove move itſelf. Yet is it not for all that the Glove, which actuates it's ownſelf, but the Hand that is put into the Glove, that moves itſelf within the Glove, and actuates the Glove itſelf; the Glove being of itſelf incapable of actuating it's ownſelf. So (ſaid I to the *Prieſt*, and to the other People likewiſe) the very ſame is the Caſe with me too. You have ſeen me lying here before your Eyes like a dead Glove, which can neither ſtir nor move itſelf; but the living Hand of GOD hath put itſelf in me, into my dead Fleſh and Blood, at a Time when it was quite ſtiff and cold, and has brought it to Life again by his own heavenly Power: Which ſame almighty Hand of GOD actuates me ſtill, and not I myſelf: For "Chriſt "liveth in me; it is not I myſelf, but Chriſt living in "me." Gal. ii. 20.

XLI. Now is not this, in the *firſt* Place, a great and diſtinguiſhing *Mark* and *Wonder* from GOD, whereby my *eſpecial* Call and Commiſſion from him is ſufficiently ratified, and that GOD has actually ordained me to be a Prieſt through all the World. Now I would only wiſh every reaſonable Man to reflect ſeriouſly with himſelf a little further in Reſpect to the preſent Caſe, and the Circumſtances thereof now laid before him. Pray is it within the Power and Compaſs of any Man to effect, that a Perſon ſhould recover his Strength, and that too without Eating and Drinking, and without any

Doctoring;

Doctoring; who for eight Days before had neither eaten nor drank any Thing, and, as to his Body, was quite ſtiff and cold?—That ſuch a one (I ſay) ſhould, without any earthly Doctoring, or Medicines, without Meat and Drink, recover his Strength again, and ſuch a Strength and Vigour too, as he never in all his Life was poſſeſſed of before; and ſhould nevertheleſs remain in all his Strength, Vigour, and good Spirits, though he talked ſo much continually, as I then did? Certainly no Man has any Thing like this within the Compaſs of his own human Power. For which Way ſhould I have got ſuch Spirits, or Powers, miniſtered to me from earthly Food, having taken no earthly Food into my Stomach for the Space of eight Days together?—A Circumſtance this, which the People, who were about me Day and Night, are privy to, and acquainted with.

XLII. This is now ſufficient in Reſpect to the *firſt* Evidence and Proof of my having had my Power from the Holy Ghoſt, and that the Power of the Holy Ghoſt bore the Sway in and directed me; who is incapable of uttering any Lies through me. Yes, every Thing I then ſpoke in my Diſcourſes was the Truth, nor could any Man convict me of a Lie.

God further ſhewed *two* other Signs upon me; which atteſt, that I had actually been before Hell, and in Heaven.

XLIII. For *firſt*, this was a *Sign* of my having been before Hell. God made the People who were with me to ſmell ſuch a diabolical, horrible, and infernal *Stench*, whilſt I was getting out of Bed; which was ſo immeaſurably bad, and ſuch a dreadful Stench, that no other Stench they could think of in all the World was comparable to it; and I thereupon ſaid, By this are you to conclude infallibly, that I have been before Hell: God makes you to ſmell this diabolical and infernal Stench, that it may be a Certificate, or Teſtimony to you. And a Teſtimony it indeed is, that I have actually been before Hell

XLIV. But

XLIV. But of my having been in Heaven, this is [redacted] Teſtimonial, which I am to this very Day able to pr[redacted]duce: Namely, I am qualified to diſcourſe concerni[redacted] holy Writ out of the Bible, and know how to ſpeak [redacted] true Senſe and Meaning of holy Writ, notwithſtan[redacted]ing that I have not heretofore read the Bible; that, [redacted] all that, I know how to cite and apply the Texts out [redacted] holy Writ, even though I may not juſt know Chapter and Verſe where they ſtand. But this is no Ways material, for it neither adds Weight to, or diminiſhes any from, the Thing itſelf. But here lies the *Wonder*, that a Man ſhould know what ſtands in a Book, which he has not read; and that a Man ſhould be not only acquainted with the Texts, but that he ſhould alſo have a *right Underſtanding* of them, according to the Holy Ghoſt's Intention; whereas, for all that, I never heard of any ſuch Expoſition from any Man whatſoever.

XLV. And this is likewiſe another and yet further Cauſe of Admiration, that to this very Day I am ſtill endowed by the Holy Ghoſt with ſuch a great Power and Strength, as never to be *weary* of Talking and Diſcourſing upon the Word of God: Neither have I ſo much as the Head-Ache in any Degree, even though I ſhould be talking all Day long about God's Word, without ſo much as ſhutting up my Mouth for Half an Hour together; yet, for all that, my Head does not ache at all, by my much Talking; neither am I at all weary of Talking, though I continue talking thus Day after Day. For the more I exert myſelf in Speaking, the ſtronger I grow by it. Theſe *Tokens* doth God alſo exhibit upon my Perſon to this very Day. Is not this a ſufficient Teſtimonial and Proof? How, I beſeech you, could a Man have any Thing like this in his Power, if he did not come by it from a *divine* Influence and Operation? Nay, beſides this, I often exert myſelf in Speaking to ſuch a Degree of Vehemency, that my Body is all over in a Tremor and Agitation by it. Now, if any one will not believe *me*, let him put me to the Teſt, and obſerve whether I am tired out by it: And then let another be brought under the ſame Teſt; and obſerve, whether it *will do*; and whether he be able to hold it out with

continual

al Discourſing upon the Word of God in ſuch a
r Day after Day, and with ſuch an Exertion of
, as I, by the Power of God, am able to put
Why now, theſe Tokens God exhibits upon me
very Day. Let a Prieſt make Trial, whether, if
: to preach God's Word all Day long in the Pulpit
ual Vehemency, he ſhould not be ſo down-tired
as to be forced to let it quite alone the Day fol-
: Let him be alſo continually preaching ſomething
; to Edification out of the Word of God, but
: patching it together by Study out of Books; and
: him ſee how it will go with him in this Reſpect.
ugh I have no Need of ſtudying and reading any
out of Books, yet am I nevertheleſs qualified for
g inceſſantly out of, and concerning the Word of
Now God certainly ſhews *theſe Tokens* upon me
ndance to this very Day, even though he had
no other ſuch ſtriking Tokens at all upon me
ore.

I. Now though theſe are Signs ſufficient for the
nation and Ratification of my *ſpecial Commiſſion*
arge; yet for all that I muſt ſet down in Writing
gns ſtill, unto the Glory of God. Are not theſe
eat Signs alſo, that God has often preſerved me,
anner preternatural, *without Eating and Drinking,*
ithout Sleeping for a Seaſon? Sometimes he has
ed me without Eating and Drinking for eight
twelve Days, thirteen Days, ay, and for three
Weeks together; and yet I have been able to go
d to walk about whitherſoever I pleaſed; neither
been ſo much as weary with my much Talking:
y Mouth has not been ſo much as dry and clammy
much Talking; altho', for a Fortnight together,
not drank a ſingle Drop of any Thing, and yet
Preaching the Word of God Day after Day in
Houſes. Which Way, I beſeech you, could a
have any Thing like this in his Power; who, for
e Fortnight together, had taken nothing at all,
y Way of Eating or Drinking, into his Stomach?
is I am alſo infallibly aſſured of, that no natural
r and Thirſt obtained in me until the eighteenth

Day; after which I have been able to take up, and go on again, with eating groſs Food, a full Meal, as if I had all the While continued the Courſe of Eating ſomething every Day before. Nay, God ſupported me once for ſix whole ſucceſſive Weeks entirely without earthly Food; ſo that though I had neither eaten nor drank a ſingle Morſel of any Thing during that whole Interval; yet did not my Spirits flag, nor my Strength fail me in any Degree. Certainly *this* is a great Wonder of God, and alſo a great *Sign*, whereby I may well demonſtrate that I am ſent of God.

XLVII. But *who* preſerved my Stomach, which for a Fortnight, and at Times a great While longer ſtill, had taken in and digeſted no earthly Food? (Neither did I loſe Fleſh in my Body; for all the While my Fleſh remained plump and well-liking:) Now *who* could elſe have preſerved and nouriſhed my Stomach, for this Fortnight, and alſo for the ſix Weeks, but the Holy Ghoſt alone, by Means of heavenly Food? Nay, I am infallibly aſſured, (God knows it, and beſides him no Man whatſoever) that, particularly during that Fortnight of my having taken no earthly Food into my Belly, I found myſelf much more ſtrong and vigorous, and had better Spirits and greater Cheerfulneſs, than I now have, when I eat and drink every Day, and am ſupported by this earthly Food.

XLVIII. Now is not *this* alſo to be admired, that, after our Lord God had raiſed me up again from the Dead, no natural Hunger ſo much as ſhewed itſelf, until the *ſixth* Day after my Sickneſs; and yet I had neither eaten nor drank for *eight* Days before? For all that I was much importuned to it by the Allurement of rich and elegant, earthly Food; ſuch as Almond-Paſte, Sweet-Meats, and other magnificent Delicacies in great Variety, which rich People of Diſtinction ſent me beſides. Now, though in Compliance with People's Importunity, I cannot ſay but that I tried and made as if I would eat and drink before them; yet did all this elegant, earthly Food, and ſtill more elegant, rich and luſcious, Wines, taſte in my *Mouth no otherwiſe* than as if I had taken and chewed ſo

much

much Chalk and chopt Hay. But, because People continued still importuning me so much to eat and drink, and many of them were disgusted and offended with me, supposing that if I were to eat something, I should then sleep too;—therefore I begged of God to be pleased to send me my natural Hunger again. Upon which God, at length, on the sixth Day after my having been raised from the Dead, did again restore my natural Hunger to me: Yet did *no Sleep* ensue upon it for all their Surmises.

XLIX. Nay, and is not *this* a Wonder, that frequently without Sleep, without Eating and Drinking, I have been able to discourse all the Day long, from Morning till Night; so that, in the Beginning, I have not closed my Lips for so much as one Quarter of an Hour together all Day long, and almost all the Night too? All Day long I spoke loud, and with very extraordinary Vehemence and Exertion upon God's Word; and in the Night I sang the finest spiritual Hymns, as those People know, who were along with me Day and Night. He that will not believe this written Account of mine, let him enquire of the People at *Brunswic*, who were with me Night and Day; for they must every one of them be obliged with Truth to attest it unanimously to him.

L. Moreover, God knows, that for one and forty Nights together I have heard the holy Angels singing and playing on the heavenly Music to my bodily Ears; insomuch that I could not forbear joining in and singing together with them,

"*To Joys everlasting my Heart is now hasting!*" &c.

and many other spiritual Hymns besides; so that the People who were with me were affected with such Joy in God together with me, as to be unable to sleep for it; nay, they often sung along with me almost all the Night through. So many other Things besides have befallen and happened to me, that it is not possible for me to pen them all down in Writing. And indeed such of these Occurrences as have passed externally before the human Eyes and Ears of By-Standers; they themselves, having them fresh in Memory, are to this Day much better-

qualified to ſpeak of than I am myſelf. Let ſuch Perſons be enquired of, and they will give every ſuch Queriſt a ſatisfactory Account; provided only they ſubmit to the Holy Ghoſt's Governance, and will confeſs the Truth to the Glory of God.

LI. Now many a Perſon may be apt to ſay, Pray now who can tell whether thou haſt ever heard the harmonious Muſic the holy Angels make? Poſſibly, becauſe thou haſt not eaten, and drank, or ſlept, ſome ſuch *chimerical* Sounds may have been buzzing and ringing in thy Ears. When a Man cannot ſleep in the Night, ſtrange and whimſical Things will be floating about in his Brain. What a Man is often thinking of, and what he takes Delight in, he may be often likely to impreſs himſelf with ſo ſtrongly, as confidently to ſuppoſe he both hears and ſees it; and yet, after all, it is far from being the Caſe in Fact and in Truth; it being merely ſome ſtrong Imagination and over-weening Conceit: And thus, without all Doubt, John Engelbrecht entertains a whimſical Notion of his having heard the harmonious Singing and Playing of the holy Angels.

LII. But now our Lord God has been before-hand with theſe would-be-wiſe Witlings, who are unwilling to *believe* any Thing, but what they hear, graſp, and feel their ownſelves; he having obviated and cut off this Extra-Wiſdom of theirs, by a Circumſtance, which effectually evinces, that this my Hearing the angelical Muſic and Singing is no fond Conceit, or vain Imagination of my own. For our Lord God ſo ordered the Matter on a Time, that a certain Woman muſt alſo hear the ſame Sound, or muſical Harmony of the holy Angels; who is very capable of atteſting it. Now the Thing was thus brought about. Seeing that I was ever ſaying to the People, that were about me, Do, pray hear now how the holy Angels ſing and play! Upon that the People all liſtened carefully, hoping to hear it; but they were not able to hear any Thing. Yet did our Lord God one Time open the corporal Ears of a certain Woman in ſuch a Manner, that *ſhe* could hear it. She was a pious *Widow, her* Name was *Schumann*, and ſhe lives the very

next

next House but one to my Father. Now she sitting up with me one Night, and being in profound Christian Devotion seated near me at the Bed-Side; upon my repeating so often, that she should only hearken how the holy Angels sing and play in Heaven; this Woman then, clapping her Head to my Head, and her Ear close up to my Ear, heard such a grand, heavenly Concert of Music, that she was not able to express it sufficiently; nor did she know how to compare this charming, harmonious Resonance with any Sort of Instruments in the World. But she said, she thought, and she actually heard also, a Sound like that of a Multitude of little Instruments all playing in Concert together. But she was not able to hear it any more afterwards; it was for that once only. Neither does this Woman know how to commend and praise it enough. Indeed there were other Persons, who listened to hear it too, but they were not able to hear it. He however, who should like to enquire of this Woman herself, will find she will give him precisely the same Account of the Fact, which I have here given.

LIII. Is not *this* also a Wonder, that God should support me in such a Manner without Sleep, without Eating and Drinking; and yet, notwithstanding *so much* Talking, that I should be neither *faint* nor *weary* on that Account? A Fact this, which many Persons in *Brunswic* are privy to and acquainted with For in the Day-Time they flocked to me by Hundreds; so that my Chamber and House were full of them. And in the Street, before the Windows, there stood also a Multitude of People; insomuch that it was amazing to see in what Crowds God the Lord brought the People to me. And in these Circumstances I spoke extraordinarily loud to the Hearers. Now then, because I had no Sleep, and kept talking on continually and incessantly to the People in this Manner, it induced the Priests, my Father and Mother, and other People besides, to send for a Physician to me; who then was to give me a Sleeping-Draught, which was extremely strong; but it proved of no Use at all to me for that End. They told me, that I *must* however sleep; but sleep I *could not*, the Draught being insufficient to effect any Thing like Sleep in me. Nay, one Time there were two

Priests sitting up several Hours in the Night, and watching with me; and they looked for my Sleeping, supposing that I should at last drop asleep: They also importuned me greatly to sleep; so that, in Compliance with their repeated Importunities, I did indeed make as if I slept; but God knows, that it was out of my Power to sleep. And I am infallibly assured, that, *for the Space of three Quarters of a Year, I have not had the least Wink of Sleep whatsoever.*

LIV. It was necessary for me to have a Light all Night burning, nor could I be in the Dark for three Quarters of a Year together. But my Father and my Mother importuned and urged me much to take a little Sleep; because they supposed, that, seeing I talked so much, and never slept, my Brain would be affected, and so I should go out of my Mind. Thus then, in Compliance with *them*, I did indeed make as if I had dropt asleep a little for two Hours, or so; but God knows, that it was out of my Power to sleep. However I treated the Thing so, that they might not be under such Concern and Grief on my Account. Now, if I could have slept, certainly there would have been no Occasion for my keeping a Light burning the whole Night through. Doubtless these are Signs and Wonders sufficient.

LV. But whereas, in the Beginning, I talked so much to the People without Cessation concerning the Word of God, and concerning the Way to everlasting Life, (which they themselves are privy to, and acquainted with, and which I cannot now pen down in Writing, it being too prolix; and which is the very Reason why I only write at present concerning those *Wonders*, which God wrought upon me, whereby my *especial Call* is confirmed and ratified)—whereas then, I talked so much, no People were any longer allowed to come to me; and they shut up my House: The Reason was, that they apprehended my Speaking so much would end in the Loss of my Senses; and then, upon the Approach of the sultry Dog-Days, they should be forced to put me under close Confinement in a Mad-House. But, God be thanked! the sultry Days were as little detrimental to me, as the cold ones.

LVI. When

LVI. When now, at the Beginning, they had debarred any more People from coming to me, God sent an holy Angel to me, who told me expresly, that since the People were no more allowed to come to *me*; I should then, if I could, go out to *them*; to all them, who would fain have me. For, as *Raphael* says, Tobit xii. 7. "Though it be good to keep close the Secrets of a King, "yet is it honourable to *reveal* the Works of God." For that Reason I was to reveal and propagate everywhere the Glory of God, nor to suffer myself to be hindered from so doing by any Man.

LVII. But he informed me withal, that I must be *particularly* upon my Guard lest the Devil should take Advantage of this new Situation, and so transform himself into an Angel of Light. Moreover the Angel taught me distinctly certain *Marks* and *Characters*, whereby I might easily perceive and discern, when the Devil was for sowing *his* Tares amongst the Wheat. Thus did the Angel teach me *two* true and particularly distinguishing Marks, or Signs, among others. The *first* was, if the Devil should ever tempt me to *Ambition:* The *second* Sign was, if he should tempt me to *Covetousness*. Therefore the Angel told me, that I must be upon my Guard against any Thing like Ambition and Pride of the Gifts of God; instead of which I was to abide in the most profound Humility and Resignation; in which Case the Holy Ghost would have Power to work in me. For no sooner does a Man become proud, arrogant, and assuming, on Account of the Gifts of God; no sooner does one Man slight and despise another, for not being as pious as himself; exalting himself above his Neighbour on Account of his Gifts; wishing for and courting Honour because of his Gifts;—but the Influence and Sway of the Holy Ghost ceases, and is withdrawn from him: Against such Vices I was to be upon my Guard. And I was also enjoined to be equally circumspect and careful not to be covetous on the same Account. I was to *accumulate* no Money upon *this* Footing; for, having quite freely received from God, I was also to communicate again to others in the same purely free Manner. Neither was I ever to discourse with the very least, or most distant View and Desire of getting

Money

Money by it, if at any Time I was to dispense and communicate again to the People the heavenly Gifts; as the carnal Priests do: For hardly will they ever administer Comfort, or the holy Sacrament to any Man, without being particularly paid for doing it.* Neither have they any Desire to preach the Word of God, unless they have good Stipends for so doing. Nothing is more glaringly apparent to the Eyes of all Beholders in this Respect, than the Eagerness with which they gape and grasp after fine, great, and fat Benefices; nay, they are set with all their Might upon *Translations*, ‡ in Hopes of thereby enlarging their Incomes.

LVIII. Alas! said the Angel, a great Majority of the Ministers and Priests are mere Hirelings; whose Motive for Preaching is not Christian Love, but the Love of Pelf; neither will they content themselves with a mere Livelihood, as the Apostles did. Now the Angel warned me against any Turn of Mind like this, lest I might inadvertently slip into and make one of this great Majority: For no Persons of this Stamp are sent of God. The Belly-Priests are sent by the Devil. Therefore was I to be much upon my Guard against such Vices. Having Food and Raiment, I was to be therewith content. And as to any Thing requisite for my Livelihood, so much would God *infallibly* bestow upon me; nor was I to be under any Care and Solicitude about *that*. The Rule I was to observe was that inculcated by the Lord Christ, when he says, Matt. vi. 33. "Seek ye first the King-"dom of God and his Righteousness, and then shall "Temporals come to you in the Bargain."

LIX. Having now received such a *Charge*, and such *Instructions* from the Angel, I went out thereupon unto all such as wanted to have me; and propagated far and near that Message, which God had ordered me to propagate. And in this very Way it was that I came out among the People; I mean, among such as wanted to have me.

LX. And

* This, in the *Lutheran* Church, is the *authorised* Practice at the Absolution, previous to the Lord's Supper, &c. They call it the *Confession-Penny*.---*Tr.*

‡ *It does not* appear that they had *Pluralities* amongst them.---*Tr.*

LX. And amazing it indeed is what manifold *other* Wonders I have met with, and what has befallen me *hitherto*, during the three Years I have now been in this Situation; and how frequently, when I have been bodily and broad awake, the Angels of God have made their Appearance to me, which my other various *Visions* and *Writings* discover. Thus then will I, in the Name of God, let the Matter rest here for the present, so far as it concerns this first Vision; namely, how the Thing happened; how I came to it; what Charge was committed to me; and how this Charge, or Commission was confirmed and ratified with marvellous Signs, as every one has now been given to understand by Means of this written Narrative.

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§ IV.

The EXHORTATION and CONCLUSION.

LXI. BUT now I exhort you every one in particular, on God's Behalf, in a Christian brotherly Spirit, by Virtue of the Charge committed unto me by the holy Angels, not only to hear these Wonders of God and this Revelation, with the Ears of your Body, but also with the Ears of your Spirit: Neither do ye content yourselves with a bare *ratiocinative* Admiration, or that your Reason is set a wondering at it; but do ye rather and principally wonder at it in Spirit, so as to reform your Lives by it. This is the main Scope, and for this very End is all calculated and disposed, just as you here find it And oh! reflect with yourselves *where* you think to pass the eternal Duration that awaits you! Of what Service will your Ambition and Covetousness have been then found to you, when you find yourselves in a lost and damned State to all Eternity? I am now able to aver with Truth, that upon my mere seeing Hell, and smelling it's Stench; and upon my hearing the Howlings, Yellings, and piteous Outcries of the Damned in Hell; it was attended with an Anguish of my Spirit so great, that I would not, for the Gain of the whole World, only hear such Howlings, Yellings, and piteous Outcries again; nor smell the nasty, loath-

some

ſome Stench of Hell: The Anguiſh I felt from it is truly inexpreſſible. What then muſt be the dreadful Misfortune and Lot of the Ungodly, who are to be plunged wholly and entirely into Hell, and to be forced to take up their *eternal* Abode in it? Ah! my Heart is ready to burſt within my Body, when I conſider the great Anguiſh and Diſtreſs of the Damned!

LXII. Therefore, ye ungodly, ambitious *Hypocrites*, ye mimic, falſe Saints, who entertain no Love towards the Poor; pray take Hell and Heaven into your moſt ſerious Conſideration! Pray chooſe which of the two ye ſhould like beſt. Would ye rather have Heaven, or would ye rather have Hell? In the firſt Place, O ye *hypocritical Preachers*! (of rightly-diſpoſed and genuine Preachers I am not ſpeaking) will ye rather chooſe to ſwell in great Dignity before the World, and to accumulate great Wealth by your Sermons; will ye chooſe to be great and mighty Folks in Unbelief, and in Company with your Children of this World, and thus chooſe to be eternally loſt and damned Slaves (of the Devil)? Or, will ye rather chooſe to preach in Chriſtian Love, and in Company with *Chriſt* and all his Diſciples, Prophets, and Apoſtles, to be poor, deſpiſed, humble People in the Sight of the World; to ſuffer much together with *Chriſt*, and ſhare together with *his* Diſciples Diſgrace, Abuſe, and Mockery, ay Calamity, Tribulation, and Woe; and thereupon to rule and reign afterwards with *Chriſt*, and to be heavenly Kings in the Kingdom of Bliſs and Glory? Of which you make a great Deal of Preachment and Talk to other People, telling them how *they* ought to walk in the Way leading to eternal Life, though many of *you* do not walk *yourſelves* in the Way to eternal Life.

LXIII. All this I ſay *promiſcuouſly* and in *common*; and I am obliged ſo to do, on God's Behalf, under the Penalty of forfeiting my own Salvation, were I to do otherwiſe; according to the Charge and Meſſage committed unto me by the Angel. To him that is guilty in this Reſpect, God the Holy Ghoſt will *particularly* apply it; convincing and convicting him in his own Heart, that *he* is walking *on in the broad Way*, and not in the narrow Way. The

narrow

narrow Way is ſtrait, overgrown and beſet with Thorns and Thiſtles, full of Miſery, Woe, and Affliction; but at the End of it are charming and delightful Flowers to be found in full Bloom. This Way many of you Preachers do not walk in; but many of you are roving about, at large and at your Eaſe, in the Way to Damnation; which is every where beſtrewed with Voluptuouſneſs and Jollity; after this many of you are upon the full Stretch; after this you hunt, that you may ſee glorious Days of Feſtivity in the World, and enjoy the commodious great Indulgencies, and great Dignities of it. Set upon it you are, to be, at all Adventures, at the Head of every Thing; inſomuch that you will not brook it, by any Means, if a Perſon ſhould be ſo ill-mannerly as to venture to tell *you* of your Sins. Nothing elſe will ſerve you but to be Kings and Lords in the Sight of the World. Every Man muſt ſtand in Awe of you. Nothing will ye do but what ye yourſelves luſt after and like, and what is according to your own Humour and Fancy: And though it be Sin and againſt all Juſtice and Equity, a thouſand Times over; yet muſt no one be hardy enough to thwart and reprove you for ſo doing. *Such Lords* will ye be in the World; abſolutely and peremptorily reſolved are you to be at the Helm, and to take the Lead every where; *both* do you ſeek, as well *temporal* as *ſpiritual* Diſtinctions and Dignities.

LXIV. This have you *Clerical* Perſons, and *Preachers* at *Brunſwic* given ſufficient Indications and Proofs of, by your Conduct towards me in particular; and that ye yourſelves do actually ſeek as well after worldly Dignity and Honour, as that which is ſpiritual. Aſhamed ought ye to be, and to bluſh to the very Bottom of your Hearts, when ye reflect ſeriouſly upon the Words, which ſome of you made Uſe of towards me, when you were convoked in full *Conference* together: How did you then ſeek your *own* Honour, by requiring of me to pay you Compliments, which my mean Education diſqualified me for? Nay, you made it your Endeavour to ſtifle and ſuppreſs, yea, and to murder the Spirit of God in me, by your ungodly Talk and Declaration; namely, that I ſhould exhort nobody to Repentance; neither ſhould I ſpeak of God's Word to the People: And why? Becauſe, forſooth, you

look

took it into your Heads, that by my ſpeaking ſo larg and fully from the Word of God, and exhorting Pec to Repentance, *you* might incur Contempt from People. Ay, ſuch ungodly Speeches did ye put fc againſt me, ſeeking to quench, ſuppreſs, and to mu the Spirit of God in me, by Words of ſuch a pernici Tendency, that they might have well nigh inſtigated to the Voluptuouſneſs and Senſuality of the World; ſomuch that, had I been carnally-minded, I might h been thereby allured and drawn into all Sorts of ſcan lous Sins and Vices. Nay, your Language and W were of ſuch a Nature, that I ſhould be aſhamed to t them into my Mouth and utter them; to ſay nothing recording them here in Writing. Nor do I write t publicly in the Sight of all the World from any unk and malicious Heart; but I am *obliged* to write it, God's Behalf; it having been, by an Angel, comman me, to write it thus publicly, and that under a ſev Penalty: Alſo, that I ſhould do my utmoſt Endeavou get it printed, and made public before all the World, Way of Example and Warning to all *other* Prieſts in World; that *they* might beware of ſuch Sins, and make Uſe of ſuch Words, whereby God's Spiri quenched and ſuppreſſed.

LXV. Therefore doth God, by an Angel, challe and call you forth, O ye Prieſts at *Brunſwic*, to com your own Hearts, and ſo to Repentance, as King *Da* did, 2 Sam. xii. 13. *He* did not plead for and hide Sin by Contradiction, as if he had a Mind ſtill to fc and cloke it over; although he was a King: But w God, by *Nathan*'s Means, charged him with his S and laid it Home upon his Conſcience, he immedia ſmote upon his Breaſt, and repented him of it. Th fore now, do ye alſo repent, O ye Prieſts of *Brunſ* and in other Places beſides! ye, who ſeek to quench ſuppreſs, and to murder the Spirit of God in me having been more than once, eſpecially at *Hamburg*, joined me by an Angel to expoſe in public Print Naughtineſs and Craftineſs of the *Prieſts*. For G cares not for external fine Speeches, his Eye is upon Heart. Moreover, the End why God chooſes to have

in public Print is, that *you* ſhould ſet your Hearers good Examples of true Repentance, as the Royal Prophet *David* has done; who ſet the whole future World ſuch a laudable Pattern of genuine Repentance. Therefore let no Man be henceforth aſhamed to make the Confeſſion of his Sin *public* before the World. And, O ye Prieſts at *Brunſwic* in particular! *you* I exhort, on God's Behalf, through the Command of the holy Angels, enter ye into your own Hearts, *confeſs* ye your great Sin, repent ye truly, and be converted, unleſs ye have a Mind to be loſt and damned to all Eternity. And the very ſame is ſaid to you alſo, O ye Preachers! in *other Places* beſides; too, too many of whom I have, alas! perceived and found to be ſuch as ſeek to quench and ſuppreſs, and even to murder, the Spirit of God in me. For, O ye great Multitudes of Preachers in the World! (of *all* I do not pronounce this) ye are, of all others, the moſt wicked in your Hearts, in the Sight of God. God knows the Depravity and Malicioufneſs of your Hearts, although ye yourſelves are not acquainted with them. For *your* Sakes was it alſo *principally*, that God ſhewed me Hell, and made me to hear how the Damned in Hell do howl and wail, and to ſmell the Stench of Hell. For *your* Sakes it was *principally* that I have been raiſed up again from the Dead.

LXVI. For, O ye Swarms of learned Men, and ye Swarms of Preachers in the World! (be ye now called as ye may be called) *Lutherans*, *Papiſts*, *Calviniſts*, or by what other Denomination ſoever elſe beſide; who, directing every Perſon to your *ownſelves*, ſay, *Lo here is Chriſt! Lo there is Chriſt!* *Our* Doctrine is the beſt— and thus do ye, however, in Effect, every one of you, draw the poor People away *from* Chriſt *to* your ownſelves, by Means of your godleſs and accurſed Diſputings. Ye learned Ones, who have thus an Itch for, and Pleaſure in, Wrangling and Diſputing; it is *you* who ſeduce and deceive the whole World, Emperors, Kings, Princes, and Lords. Every one is, by Means of *your* ungodly Preaching, led into malicious Wickedneſs and carnal Security: Seeing that you yourſelves are all the While ſo much at Variance, and ſo contentious one with another, preaching from an ambitious, proud Heart, that is full of Hatred

 and

and Envy one against another; and not preaching out of a Christian, loving Heart. Now, because your Sermons are not the Overflow of a pure Heart, and of Christian Love and Charity, but of an impure Heart, full of the Love of Pelf, and of the Love of the World, and proceed from an ambitious Heart;—this is necessarily the Source and Cause of all the Impiety and Wickedness with which the World so much now abounds. Whence come all Wars, but from *your* wicked, accursed, diabolical Wranglings and Disputings? Each wants to be a Man higher-learnt than his Neighbour. Nay, the Devil himself has sent you out, and not God; you, who are *so minded*, as I have here mentioned: I do not speak it of *all*. But let every one come to his *own Heart*, and look well to it. "Let *him*, who is conscious of such Sins, "desist from his Sins, repent, and walk in Faith, and "in Love.

LXVII. Perfectly well am I assured, that no Preacher, no nor any other Person in the World, who is willing to be under the Direction of the Holy Ghost, will be exasperated at the Holy Ghost's having caused the Wickedness of many Priests, and of many Men, to be thus publicly exposed in Print before all the World. But those who suffer themselves to be under the Direction and Influence of the wicked and erroneous Spirit, will become angry and impatient with me, *poor Creature*, on this Account. Nevertheless I am very confident, that the Holy Ghost will vouchsafe me Strength and Power sufficient for enabling me to overcome with Patience this Danger, which from the Children of the World, I am, on that Account, liable to. Ay, the Holy Ghost, *who* publicly exposes the Sin of the Ungodly, and brings it publicly to Light before their Eyes, through *me*, like as he did the same, by *Nathan*, the Prophet, to *David*; and as he, by *John* the *Baptist*, did to the *Pharisees*, and King *Herod*;—the same Holy Ghost will (I say) be as well able to protect and shelter *me* from their Malice, and to enable me to overcome all Opposition, as he did his Prophets and Apostles. With infallible Certainty within my own Heart, I know that *this* is revealed unto me; and that, by an Angel sent from God, I have been ordered

ordered to *write* this down, which I have here *written* down.

LXVIII. But, Wo, Wo, Wo be unto the Man, who having it in his Power so to do, will not lend a helping Hand to this Work of the Holy Ghost! But who will refuse to do it for Fear of Men; and, it may be, on Account of worldly Honour and Reputation, lest he might incur the Danger of his being put to Shame before the World, or of his suffering the Loss of his temporal Possessions. He that is thus minded, certainly walks in Unbelief; and if, during the Season of Grace, he does not repent, he must be plunged into that everlasting Torment of Hell, of which I have written. Therefore doth the Holy Ghost, out of Love, cause their Sins, their base and mean Thoughts, and the Vices, with which their Hearts teem, but which they themselves are not able to descry; to appear publicly in Print before all the World, that those who are conscious of such Sins, may in their own Hearts be penitent, and come to Conversion; and that those, who are not conscious of such Sins, may guard against, and not fall into any such Sin. For "the "Holy Spirit of Truth reproveth the World of Sin." John xvi. 8, 13.

LXIX. But now, as to my here making Mention of the *Priests* in particular, there are especial, and highly important Reasons for it; and God has *particularly* commanded me so to do, by an Angel. For well do the People at *Brunswic* know, that no sooner was I raised up again from the Dead, but I was for going *first* of all to the *Priest*; and because they would not suffer me to go out, I sent for the *Priest* to come to me. What Words I then spoke to the Priests, do Mr. *Joachim Jordan*, of St. *Catharine's*, and Mr. *James (Amfurt)* of St. *Andrew's*, and other Persons at *Brunswic* besides, well know. But Mr. *Joachim* took the Matter better than Mr. *James* did. Mr. *James* flew into a Passion, and would not receive the Message, as Mr. *Joachim* did. Other Persons besides heard what I told them, and how embittered they were in their Hearts thereupon.

LXX. Now,

LXX. Now, ye *Priests*, who are for teaching other People, learn first to know your ownselves aright; ye, who are for directing and guiding other People into the Way to everlasting Life, learn to be yourselves acquainted with it in your own Hearts. By Reason [or, in the Head] ye are indeed acquainted with it, but not in the Heart. Open ye your spiritual Eyes, and search narrowly into it, how you walk in your *own* Hearts before God. How should "one blind Man be able to shew "the Way to another? Shall they not both fall into the "Ditch?" Luke vi. 39. Preach ye therefore henceforth out of a pure, humble Heart, that you may be useful and fruitful amongst your Hearers in the World; otherwise God will in a short Time inflict signally grievous Punishments upon you for leading and betraying his poor Sheep into the Jaws of the hellish Wolf. As long as ye persist in your Unbelief, and refuse to desist from your Ambition and Covetousness, "you yourselves will not "get into Heaven; and others, that would, ye will not "suffer to go in." Matt. xxiii. 13. O ye diabolical, wicked *Pharisees!* (those, for Instance, that are thus badly disposed, for I do not speak of *all*) "repent ye, "O ye Serpents, ye Generation of Vipers!" over whom *John* the *Baptist* complains, "do Works meet for Re-"pentance; for now the Axe is laid unto the Root of "the Trees; therefore every Tree, which bringeth not "forth good Fruit, is hewn down, and cast into the in-"fernal Fire." Matt. iii. 7, 8, 10.

LXXI. Now that which is said to the *Teachers* is in the same Manner said to the *Hearers* too; ay, to all, who are in the *Ecclesiastical*, *Civil*, and *Oeconomical* States; nor ought any single Individual in all the World to exclude himself. Therefore, O ye Children of Men, all of you that are in the World, pray reflect seriously with your ownselves, *where* you think to take up your Habitation for an eternal Duration. Practise Charity, or Love, in Humility, and that towards your Foes as well as towards your Friends; so that from thence, you may safely and surely infer, that you have Faith in the Heart, and may be *assured* of your Salvation.

LXXII. So

LXXII. So then this is the *first Vision* of Heaven and Hell: Neither has any one from hence just Grounds for surmising, that thus it is nothing but a *mere Vision*, and was not the *real* Heaven and Hell themselves.—Far otherwise, it was the real Heaven and the real Hell themselves; a Fact sufficiently confirmed and ratified by the Signs and Wonders alledged, and here penned down in Writing; which also many a Person in *Brunswic* has heard, and seen.

LXXIII. What numerous *other* Wonders have, within the Space of these two Years and a Half last past, happened unto me, and what numerous *real* Visions of the holy Angels I have seen besides (they having appeared bodily unto me, when I was inclined to keep Silence; and how they preached charming Discourses unto me)—I have clearly and plainly set down in Writing in other Places: And that which hath not been set down in Writing, may yet be set down in Writing: And, as soon as it shall be the Will of God, all shall, in it's Season, be published.

LXXIV. But *this* was I now obliged to speak and deliver out in Writing as it is; for it has been commanded me by God, through his Angel, so to do; whether the Thing may, as it is, be either pleasing or displeasing to Mankind. For when on a Time, I would, on Account of the Wicked, have fain kept Silence, forasmuch as they despised the Thing; I then relapsed into my former Sickness, and God punished me in so signal a Manner, that for nine Days successively I lay dumb, and was not able to speak during those nine Days; which the People in *Brunswic* are privy to, and acquainted with. Thereupon did God send me an holy Angel in a Vision, who informed me, that I was strictly enjoined to speak the Message *out*, otherwise God would inflict an eternal Dumbness, or Silence upon me. These are Commands under a severe Sanction!

LXXV. Besides this, many holy Angels have also appeared afterwards to me: Yet not in a Dream, as to *Joseph*, (Matt. 1, 20. Chapt. ii. 13, 19, 22.) or to the *Wise-Men from the East*; (Chapt. ii. 12.) no, but they appeared to

me in the ſame (ſubſtantial) Reality, as they had done to *Jacob*, (Gen. xxxii. 1) to *Zacharias*, and to *Mary*. (Luke i. 11, 26. Acts xii. 7, &c. xxvii. 23, &c.)

Particularly did the Angel *Gabriel* appear to me, at the Beginning of this Year; as, in another Place, I have given a Deſcription of this Viſion.*

One Time alſo, in the Night, an Angel appeared to me in the Field, who preached me a Sermon ſix Hours long; it was a threefold Sermon; a Sermon concerning the Grace of GOD; a Sermon concerning Faith; and a Sermon concerning the Croſs.

Thus have I alſo, at *Brunſwic*, in the Church, ſeen, in open Day-Light, the holy Angels round about the Good, and the Devils round about the Wicked; with many other Viſions beſides, which I have ſeen in divers Ways, all which I cannot now ſpeak of.

LXXVI. Particularly did I ſee a Viſion concerning the CITY of BRUNSWIC, and concerning IT'S PREACHERS, or CLERGY; as I have given a written Account of it, in it's Place, together with other Viſions beſides.

Alſo, I have further ſeen a Viſion concerning the THREE STATES, the *Eccleſiaſtical*, the *Civil*, and the *Oeconomical* State; repreſenting the Manner wherein they are all of them now aſleep in the World, as I have elſewhere given a Deſcription of this Viſion in Writing.

Alſo, a Viſion of the NEW HEAVEN and EARTH, and of the HOLY TRINITY.

Alſo, a Viſion concerning HOLY BAPTISM.

Alſo, a Viſion concerning the BRIDE of CHRIST.

Theſe *two* Viſions I ſaw within the Space of half a Day at *Winſen*, whilſt I was at Church, in open Day-Light.

Alſo,

* Except the two Viſions of the THREE STATES, and of the NEW HEAVEN and NEW EARTH, which follow this Viſion of HEAVEN and of HELL; thoſe *Appearances* and *Viſions*, which are made Mention of here, No. LXXV. LXXVI. and LXXVII. are *no where to be* met with; even though ſome have affirmed them to *have been* put down in Writing.

Alſo, another Viſion and Revelation concerning the GREAT MYSTERY of the HEAVENLY FLESH of CHRIST; beſides other Viſions alſo, which Brevity will not admit the Relation of here at large.

LXXVII. Yet muſt I briefly ſtill mention a Viſion concerning the LAST JUDGMENT; which I had at *Zell*, in the Chancery: There I ſaw the Lord *Chriſt* deſcending with a clarified, or glorified Body, ſeated upon a great Rainbow. Under his Feet he had a Globe of Gold, and many hundred thouſand holy Angels came down along with him, in the Shape of Flames of Fire. From beneath many Bodies came forth to meet him; ſome as black as the very Pitch itſelf, which were thoſe of the Unbelievers and Damned; ſome had clarified, or glorified Bodies, and they were thoſe of the bleſſed Believers. Between both theſe Sorts of Bodies the holy Angels interpoſed, thus ſeparating the one Sort from the other. Thoſe that were as black as Pitch they placed at Chriſt's Left Side, and the clarified Ones they placed at his Right. Now what *Chriſt* upon this awful Occaſion ſaid to every one, to the Unbelievers and to the Believers; how the Unbelievers went to Hell with the Fire, which iſſued as thick as Hail out of the Globe of Gold; and how the happy Believers attended *Chriſt* into his Glory; I have at large deſcribed in Writing, roundly and plainly, by Way of *Warning* to the *Ungodly*, and by Way of *Conſolation* to the *Afflicted*.

LXXVIII. Theſe *Wonders* will ſeem a little odd, ſtrange, and, it may be, whimſical and chimerical, to many Men; but I am perfectly aſſured, that, as to pious and believing Hearts, they will in Love put the very beſt Conſtruction upon, and give the moſt cordial Reception to, them all. But as to wicked People, who think themſelves qualified to cenſure and to pronounce a dogmatical Judgment upon all Things of this Nature; *that* I muſt leave to GOD, who in his own Time will be ſure to meet and deal with Scoffers and Scorners; when, in his Turn, he will judge and condemn ſuch as are hardy enough to condemn his divine Work. But, amongſt all Orders of Men, there are none ſo guilty of judging and condemning

as

as your great and high-learnt *Scholars*, who follow their own Reason, and the *Astral* Spirit of this World. And more particularly still, are, even amongst this Class, the *Preachers*, or *Clergy*, most of all opposite and repugnant to this divine Work. Many are their Cavils and critical Censures upon it, just like those of the *Pharisees* in *Christ*'s Times. *They* were also, more than any others, opposite and repugnant to *Christ*. (See, for Instance, Matt. ix. 8, 33, 34. Chapt. xii. 14, 23, 24, &c.) Of all others, none contradicted and cavilled with *Christ* as they did. Thus do the *modern Pharisees* contradict and cavil with *Christ* in his Members, and more than all others are opposite and repugnant to *Christ*. I mean those, who yield themselves up to be guided and directed by the *Astral* Spirit; but those who are guided and directed by the Holy Spirit will not act in this Manner; neither are *these* in the least reflected upon here.

LXXIX. And now, O ye Children of Men, every one of you in the World, I do, on God's Behalf, and by the express Command of his holy Angels, exhort you in a Christian and brotherly Manner, to take good Heed what you do, and by no Means to set yourselves in Opposition to *Christ* in his Members. The Holy Ghost, proceeding from the Father and from Christ, is so *sovereign* in all his Dispensations as to do whatsoever He himself pleases. You have no Right at all to prescribe to *him*. He may preach by the *Illiterate*, or by the *Literate*, just as he likes best himself. Therefore is no Man entitled, either to make any Exceptions against, or Justifications of, this Procedure of his, when he preaches by Means of the *Illiterate*. Take you Care, and see only that you bring your *own* Reason in Captivity to the Obedience of *Christ*, that the Holy Spirit may have Ground in you to work upon; and that, happily for you, it may issue in your bearing away the Crown of Bliss and Glory together with *Christ*; that you may live in everlasting Joy and Glory, and that ye may hear the Singing and harmonious Music of the holy Angels; and, together with the holy Angels, Patriarchs, Prophets, Apostles, and with the whole heavenly Host, may praise and laud *Christ*, together with the *Father*, *and the Holy Spirit*, in Glory and Bliss everlasting. This

do

do I, from a Principle of great, fervent, and Christian Love and Charity, wish you all, O ye Men in the World, not excepting one single Person, and from the very Bottom of my Heart. Amen, and Amen!

LXXX.

Now GLORY, GLORY, GLORY *be to Thee,*
Thou holy, undivided TRINITY!
With Tongues of Men, with Tongues of Angels too,
With Harps and Cymbals, we our Lauds pursue.—
Thro' twelve *rich,* pearly *Gates the Way is trod,*
The sacred Path unto the Throne of GOD.
Thro' them *we now are going straitways all*
Into GOD'*s heav'nly, splendid, joyous Hall:*
Where quite encompass'd with the heav'nly Light,
And all the Lustre of GOD'*s Glory bright,*
With ev'ry Saint, and Patriarchal *Name,*
We eat the Marriage-Supper of the LAMB.—
Ne'er will the Fare upon GOD'*s Table pall,*
The Food serv'd up within this stately Hall:
The Fruits there eaten by the LAMB'*s dear* WIFE,
Are Fruits, which grow upon the Tree of Life.
Here, in the loveliest Fellowship of GOD,
We drink Life's Waters from their Fountain-Head.
What Heart can wish, whate'er in Fact *can be,*
The utmost Summit of Felicity,
Will there be giv'n us,—to Eternity.

This then shall be our Pleasure,
To praise our GOD *for e'er;*
Each other, without Measure
To love with Love sincere.

And to this, O help us soon, Thou holy, and most blessed Trinity, for the Honour and Glory of thy own most holy and blessed Name. Amen, Amen! So be it in Reality, Amen!

JOHN ENGELBRECHT,
of *Brunswic,*
A Servant of Jesus Christ, and of all Men in the whole World.

POSTSCRIPT

POSTSCRIPT to the CHRISTIAN READER.

FURTHERMORE, I cannot forbear informing the Christian Reader hereby, that after the alone-good and gracious God and Father, had called, and given me, poor *Babe*, and a Man, according to the Way of this World, *illiterate*, an *especial* Commission and Message (in a Way wonderful all over, it being without human Means, as hath been before described at large) which Commission was designed and calculated earnestly to dehort People, in this last Evening-Tide of the World, from their godless and fundamentally corrupted Spirit and Conversation, lest they should come into that Place of dreadful, unheard-of, grievous Anguish, Stench, and Torment of Hell, which I heard, smelt, and saw; but rather that they might, by Grace, after the lamentable and calamitous State of this Time, inherit and everlastingly enjoy, together with all the Angels and Saints of God, the inexpressible Joy and Felicity:—I say, that after all this, that *old* Serpent, the Dragon, and Satan, (as crafty now to this very Day as ever he was heretofore, when he first set up his wicked Trade with *Eve*, in Paradise; making her *dubious* about the Commandment of God, and thereby precipitating not *her* only, but *us all*, into Misery and Distress, not to be expressed) is hardy enough to shoot his murderous Shafts into People's Hearts; in Order to persuade and raise Scruples in them, whether then all the Stir and to-do I make has it's Rise from the Holy Spirit, and not, perhaps, from the Evil Spirit?—

Therefore,

Therefore, at the preſſing Importunity of ſome good Hearts, who are Lovers of the Truth, have I not been able to defer publiſhing in Print the various ſubſequent TESTIMONIALS, (more of which I have ſtill by me at *Brunſwic*) that cautious and ſcrupulous Hearts may ſee and learn by Experience what pious and genuine Divines, which are the true God-taught People, do, after ſufficient Examination of me by the Word of GOD, think and believe concerning the to-do I make, and the Pretenſions I lay Claim to. To which, however, from the Impulſe of the Holy Ghoſt, I have found myſelf under a Neceſſity of bringing forth and prefixing a *Preface* for Information to all Men.

Of Conſequence, the Preface follows in the firſt Place; and, after that, the authentic and favourable *Teſtimonials*, followed by another ſhort Poſtſcript to *them*.

AUTHENTIC

AUTHENTIC TESTIMONIALS,

IN BEHALF OF THE PERSON OF

JOHN ENGELBRECHT.

A CHRISTIAN PREFACE,

In Reference to *two* Christian Testimonies, which a Christian Preacher, after having first examined me several Times, at the Instance of good Christian People, gave me; referring also to a concise Christian Testimony, which, besides that, a *credible* Witness, being a reputable Man and Citizen of *Brunswic*, still gave me, by Impulse of the Holy Spirit, and without any the least Desire, or Privity of my own.

AS this Preacher has given me a good TESTIMONY, respecting *Doctrine*, so has this Christian Man given me one too, in Reference to the *Wonders of* GOD, which he wrought upon me at *Brunswic*; namely, that every Thing is actually so in *Fact* as it hath been published by me in Print: With Respect to which, more People of *Brunswic* besides are able to testify, that it is all true; People, who have not only been for these seventeen Years past acquainted with me, but from my very Youth up; and they must be obliged to give me a Testimony of my having walked all along in Truth. Whereby then I am able to evince, that the Holy Spirit of Truth is my Guide, and also leadeth me into all Truth; and not the Devil, the Spirit of Lies, as several would insinuate, saying that I am possessed with a *familiar Spirit*. But this nobody is able to prove against me. I have no Manner of Acquaintance with any such *wicked Spirit* as this, who could be supposed to actuate and direct me; but with the *Holy Spirit* alone, unto whom I daily commend myself in Prayer.

But now, because good People have desired of me to exhibit these *Testimonials* in Print; therefore have I not *been able* to defer the Publication of these *three* Testi-

monials

monials which I now have by me. Otherwise I have some more* authentic and favourable Testimonies still by me at *Brunswic*, given me by Men of Learning, and by Preachers; with Intent to make out and to evince, that, with Respect to *Doctrine*, I am right and sound; as these Testimonials do also declare. Thus have I then authentic and good Testimonies, not only in Respect to *Purity of Doctrine*, but also in Reference to the *Wonders* which God hath wrought upon me; whereby I am now able to evince irrefragably, that I am of God, and not of the Devil; and that the Holy Ghost is my Guide and Director, and not the Devil.

Yet have I not got these Christian *Testimonials* printed for the Sake of my own Honour; for I desire no such Thing, and am an Enemy to it from my Heart; but I wished, and thought it also my Duty, to make these Testimonials public by Means of the Press, to the Honour and Glory of God; that Men may thereby see, that the Work which has been wrought upon me, is a Work of God, and no Work either of the *Devil* or of *Man*; no nor any Work of *Self-Conceit*, trumped up by myself, which many look upon it to be.

And, that the Call and Commission I give out to have received, is a divine Work of the Holy Ghost, I can incontrovertibly demonstrate from the Impossibility there is of the Devil's being able to work any Good in and by me. By the Operations and Effects we are to distinguish and discern what is diabolical, or what is divine. For the Devil worketh *Evil*, and can work *no Good*; whereas God worketh *Good*, and can work *no Evil*: And for me too, who am an illiterate Person, it is also impossible to be able to do any Good by Nature; because that, on Account of my *human* Nature, I am unable to conceive or

I entertain

* More *Testimonies* concerning John Engelbrecht's Person, see here, after the next *Postscript*; in the *Letter of another*, Part 1, Book ii. Piece 4. of his Works at large; in the *Preface* and in the *Epistle in Verse*, Piece 6; and particularly also in the *Preface* to his Writings, and in the *General Preface* prefixed to this *(German)* Edition of 1761. § 1.

N. B. This Edition contains 1198 Pages. The Tr. brought it with him *from Brunswic* in 1777. It was published at the Expence of *Friends*.

entertain one good Thought in ſpiritual and divine Things; much leſs then to do any good Work. Thus now it follows inconteſtably, that the Work with me is a divine one. For impoſſible it is, that the Devil ſhould work any Thing that is good; ſo as, for Inſtance, to work and produce Faith, Love, Meekneſs, Humility, and all divine Virtues: For the Devil's Bottom and Principle being a bad one, he is unable to work or effect any Goodneſs, ſuch as Faith in *Chriſt*, &c. which, however, the Whole of my Pretenſions tend to. This worketh the Holy Ghoſt alone, and it is all a Work of the Holy Ghoſt, and no Devil's Work; it being quite impoſſible for the Devil to be able to compaſs and effect any Thing good, ſuch as Faith in Chriſt; an hearty Affiance in God; that one ſhould love and fear God above all Things that are in the World; and that one ſhould be able to cleave to God alone, above all one's own Gifts; theſe being Virtues purely divine, which the Holy Ghoſt alone worketh in Men.

Now alſo, that I do actually live in the divine Virtues, I am not only aſſured of within my own Heart, by the Holy Ghoſt, in the Sight of God; but I am likewiſe able to give Proof of it *publicly*, in the Sight of the World, without incurring the Guilt and Cenſure of vaunting myſelf by ſo doing. But that, (according to the Angel *Raphael*'s Exhortation in the Book of *Tobit*, Chap. xii. 7, which enjoins us " to keep cloſe the Secrets of a King, as " ſomething in itſelf good; but to *reveal* the Works of " God, as ſomething honourable.")—I do publicly glory of this divine Work, in and by me, before the World, and do ſpread the Knowledge of it to the Praiſe and Glory of God; this Procedure of mine, which I am now by the Impulſe of the Holy Ghoſt engaged in, is ſure enough conſtrued by many as a Piece of Spiritual and *Phariſaical* Pride; as if I did all this out of Pride and Oſtentation; and by ſuch a Conſtruction as this, they mean to render me contemptible in the Sight of the World. Well then, I bear all this Contempt patiently; for now, God be praiſed! I am very well able to bear all this Contempt; becauſe I live in the Love, Humility, and Meekneſs of Jeſus Chriſt. " The Love of Jeſus Chriſt endureth all " *Things*;" (1 Cor. xiii. 7.) and the Humility and

Meekneſs

Meekneſs of Jeſus Chriſt can bear all Contempt patiently: And becauſe, God be praiſed! I live therein, therefore am I likewiſe able, God be praiſed! to endure all Contempt patiently, and by the Power and Ability the Holy Ghoſt giveth me, *do* bear all my Croſs patiently; a Thing this, that is impoſſible unto a diabolical Pride, and alſo for any Power of Man. Seeing now this is actually the Caſe with me, the Conſequence indiſputably is, that thoſe, who do not as yet deſire to bear all Contempt patiently, and to bear all the Croſs patiently, are ſtill living in diabolical Pride, and in human Self-Sufficiency; but not yet in the Love, Meekneſs, and Humility of Jeſus Chriſt, and in the Power and Sufficiency of the Holy Ghoſt.

But although, in the Love and Humility of *Chriſt*, and by the Sufficiency the *Holy Ghoſt* gives, I am able to endure all Contempt patiently, and to bear all my Croſs patiently; yet will I not therefore ceaſe to *reveal* and ſpread the Works of God abroad, for Fear of incurring Contempt by ſo doing; but rather will I comply with the Advice and Exhortation of *Raphael*, and alſo with that of *Jeremiah*, Chapt. ix. 23, 24. "Let not the wiſe "Man glory in his Wiſdom, neither let the mighty Man "glory in his Might, let not the rich Man glory in his "Riches; but let him that glorieth, glory in this, that "he underſtandeth and knoweth the Lord." Thus neither do *I* glory in any Thing more than that I underſtand, and am actually acquainted with my Lord Chriſt in true and real Faith; and do alſo glory in the Works of *Chriſt* wrought in and through me. For God is my Glory with *his* divine Works, with *his* Wiſdom, Power and Strength, and not *my own* human Wiſdom, Power and Strength, Holineſs and Righteouſneſs; which I have not only no Eſteem for, but which I am an Enemy to from my very Heart; as alſo to all human Honour, Pride, and Haughtineſs, as ſoon as ever any Thing comes into my Mind inclining me to deſire it, and to have it ſhewn and put upon me; and to do Good with Deſign of having worldly Honour by ſo doing, which is the Devil's Work; whereas Humility is the Holy Ghoſt's Work. Therefore do I not ſo much as deſire any Sort of worldly Honour:

 And,

And, ſeeing that I live in the Humility of Chriſt, therefore now is worldly Honour an Abomination in my Heart; whereas the Honour and Glory of *Jeſus Chriſt* is the very Joy and Delight of my Heart. When therefore *Chriſt* is praiſed and magnified, that is my Joy. And though I am deſpiſed for revealing and ſpreading the Honour and Glory of *Jeſus Chriſt*, and the Works of *Jeſus Chriſt*, abroad in the World; yet do I ſuffer ſuch Contempt and Diſgrace as this with Patience. *Chriſt* is my Honour, Glory and Praiſe, my Holineſs, Righteouſneſs, Salvation, and Happineſs. In *Him* I am righteous, holy, ſaved, and happy. For, by Grace, hath Chriſt made me holy, righteous, ſaved, and happy; for which may He be bleſſed, thanked, and praiſed to all Eternity! Amen. And this Confeſſion do I make publicly before the World; not ſuffering myſelf to be obſtructed and hindered in ſo doing by any Devil or Man, if the Holy Ghoſt moves and impels me to make ſuch a Confeſſion as this, to the Glory of God.

Whereas alſo many Men of Learning have further ſaid, that on Account of my having reviled and vilified the *Prieſts* in public Print, I muſt needs be poſſeſſed with a *ſlanderous* Spirit, which bears the Sway in and actuates me; for theſe Reaſons alſo have I got theſe authentic, good, Chriſtian, and true Teſtimonials printed, that by *them* I may be able to indicate and evince, that I am not poſſeſſed with a wicked, malignant, and ſlanderous Spirit, that bears the Sway in and actuates me. Now, as *Chriſt* alſo ſays, John viii. 49. "I have not a Devil, but I "honour my Father." So am I likewiſe able to ſay with Truth, I am not poſſeſſed with any malignant ſlanderous Spirit, or with a malignant ſlanderous *Devil*; but I honour my heavenly Father, and I am poſſeſſed with the *Holy Ghoſt*, who bears the Sway in, and actuates me; the very *Spirit* of the heavenly *Father*, and of his *Son* Jeſus Chriſt.

But, ſeeing it hath been ſo often caſt in my Teeth, that I have reviled and vilified the *Prieſts*, and eſpecially the whole Body of Miniſters at *Brunſwic*, and that in public *Print*; and ſeeing I have never yet made any Reply to

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this Objection; therefore can I not forbear, but find myself under a Necessity of now making some little Reply, however, in this *Preface* to the TESTIMONIALS; maintaining, that I am not justly chargeable with any diabolical Slanders, for having printed, that *many Priests* live wicked Lives; and for therein mentioning the *Priests* at *Brunswic* in particular, as being several of them wicked Ones; whereof they have given Proof enough by decrying the Work of GOD wrought upon me, in all their Pulpits, and proclaiming it to be a Work of the Devil; together with such other wicked Things as they said to me besides at the Conference with me; some Part of which I have been obliged, by the Impulse of the Holy Ghost, to specify and mention in public Print. Consequently, if one writes and speaks the *Truth*, it is by no Means Scandal and Calumny.

But now, that the *Priests* at *Brunswic* did, at the Beginning, seventeen Years since, acknowledge and confess the divine Pretensions I make to be really divine and good; is a Thing so notorious, that no Man in *Brunswic* is able to deny it. And that the *Priests* did acknowledge and confess it to be divine and good, they demonstrated in *Fact*, by several of them having then bid me to go out among the People, and to tell them what was revealed to me: This they themselves put me upon. Certainly is it also clear, notorious, and perfectly Town-Talk, that Mr. *Joachim Jordan* brought many Persons of Eminence and Distinction to me into my own House; who were to hear of this divine Work from my own Mouth; neither is it too much, if I were to say, that he often came to me thus, four or five Times in a Day; and sometimes by Night as well as by Day: Nay, he has been at Times for several Hours together with me, and heard the Pretensions I make in Presence of many People. This cannot be denied and contradicted, it being as notorious as it is true. Thus did he sufficiently evince in *Fact*, that the Pretensions I make in this Way, he thought to be *divine*: It is also manifest, that he shewed me many good Offices, having at Times sent me Victuals to my House to eat; also, at other Times, he has invited me to eat with him at his own Table; this is manifest: He has

likewise at Times presented me with Money for the same Purpose. Certainly, by these Overt-Acts of his, *he*, together with the *other Priests*, who were at first against him in this Respect, has demonstrated, that he, in Conjunction with them, owned and acknowledged the Pretensions I make to be a Work of God, and thus a good one. Neither did *he* alone, for his own Person only, shew me much Good, but *other Priests* did the same besides, together with him: Nay, God knows, that Mr. *Eberhard Baring*, of St. *Catharine*'s, told me, he would invite me to his Table one Day in every Week; the same which other Persons did besides. Certainly then he thereby sufficiently and incontestably proved, that my Pretensions are divine. Yea, and I have heard it with my own Ears, as well as many other Persons besides *me*, that he acknowledged it publicly from the Pulpit to be a Work of God; and further spoke *publicly* and much in Favour of me, at the same Time publicly exhorting the People to *Repentance*, and all of them to pay *due Attention* to the Call I laid Claim to, forasmuch as it was *all* good and of God.

Seeing now the *Priests* did thus sufficiently betray, and prove, that my Pretensions were divine and from God; the Consequence of Course was, that everybody, without Exception, was eagerly desirous of having me, and that People sent for me to their Houses much more than they had before done; flocking together into the Houses, that they might hear me. Now that all this is the Truth, is a Matter notorious and confessed at *Brunswic*. So then, by this whole Conduct of theirs, the *Priests* have sufficiently betrayed and proved, that they regarded the Call, to which I pretended, to be a valid and divine one; which Abundance of People in *Brunswic* are able to attest.

But that at length *almost all* the *Priests* in *Brunswic* from every Pulpit proclaimed my divine Pretensions to be diabolical and wicked, is also irrefragably true, and withal Town-Talk everywhere; which almost all the People in *Brunswic* are competent Witnesses of. Now I beseech every Man of common Sense to reflect with himself, and to declare, whether the *Priests* at *Brunswic* have not dreadfully

fully sinned against God by this Conduct of theirs; that is, by their having from the Pulpits publicly proclaimed the Work of God to be the Work of the Devil; and for their having thereby drawn many People into Sin, by their vilifying this *divine* Work and proclaiming it to be *diabolical?* I ask again, whether they have not dreadfully sinned against God, also against their Neighbour, and even against their *own* Souls? Whether it is not a dreadful and heinous Sin, to proclaim, against their own Consciences and better Knowledge, this divine Work to be a *diabolical* one? Seeing that having before proclaimed and acknowledged it to be divine; yet, without having sufficiently demonstrated it so to be, they again decry and proclaim the same as a Work of the Devil. For they have never yet *convicted* me of any Thing wicked and bad, either in *Doctrine*, or *Life*; and yet, for all that, they have, in every Pulpit, proclaimed and characterised me as an Emissary of the Devil, and my Doctrine as a Doctrine of the Devil. Oh! is not this dreadful, and a great Sin in them?

Now that I have in some Measure been obliged, by the Impulse of the Holy Spirit, to make mention of this in public Print, and that thereby the Holy Ghost does, thro' me, reprove them for their great Sin, in public Print; is certainly no Slander and Calumny, because it is pure Truth, and no Lies. Neither are *they* by *me* in this Way despised, reviled, and vilified, as they suppose; but the *Holy Ghost* reproves and reprehends them for their Sins; nor do *I* revile and vilify them by any Means.*

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* It is hardly possible not to call the IV and Vth Chapters of the *Acts* to Mind by this Occasion. *Truth*, the *living*, *seasonable* Truth from God ever was, and ever will be a "burdensome Stone" to those who are determined not to submit to and obey it.

How pitiable then is the Condition of poor Mankind in this Respect, and in Reference to the REPROOF FOR SIN, so *essentially necessary* for them! It comes to us, like Death, hardly at any Time, or in any Manner, with Acceptance. No Man chooses to be the *proper Object* of it, for Reasons he is able to alledge to the contrary, more or less. *When* are we to receive it, if (at some distant Time) deemed necessary?---Whilst we are in good Health and in high Spirits?---Ah, then we are too gay and too happy for the Reception of such an Intruder.---Is it to be reserved to some Time of Affliction, or to a sick and dying Bed?---Ah, the Doctor, and our

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This have I, upon good Grounds, been, through the Impulse of the Holy Ghost, forced to take this farther Notice of, that nobody might proclaim it to be reviling and vilifying, when the Holy Ghost reproves the Priests for their Sins; even as, in the *Preface* to the *second* Edition of the *first* Impression, the Truth is suggested and called to Mind afresh for the Sake of *several* Priests. By this are not the Priests calumniated and vilified, much less the Ministerial Office itself; for *that* is by no Means hereby derogated from; it remains in all it's Worth and Dignity, provided only the Priests themselves live in it as they should, according to God's Word; which many are found, and plainly perceived, to be sadly deficient in.

But that *many* Priests are so violently set against me in this divine Work, is altogether owing to their *own* Pride and Ambition. They suppose themselves to be brought into Contempt by it; just as the *Priests* at *Brunswic* also, upon this very Account, picked a Quarrel with me. For many People were astonished at what might be the Reason of the Priests being at Variance with me; seeing that, at first, they owned the Call I alledged to be a divine Work, and yet proclaimed it afterwards to be a diabolical one; notwithstanding

own near Relations will not (tho' we ourselves were so minded) allow it's Visits at such a Season: It might tend to sink our Spirits, and add Fuel to the Flame of our Disease.---And, even then, *Who* is to introduce and administer this Physic?---The learned Clergy? ---Ah, they are *usually* a great deal too polite, tender, and good-humoured to be guilty of so much Ill-Manners as to make the Proposal.---Is the illiterate, God-taught, and God-moved *Laymen* (as in the present Case) to do it?---Ah, it is none of his *Business*: He is an *Empiric*, a proud upstart *Enthusiast*, a presumptuous ill-mannerly *Fool*, to attempt any Thing like this.---Poor *Dives!* Thou art then wholly shut out from the Truth, till thou *feelest* it too late. Luke xvi. 23.

Yea, and supposing any good and well-meaning Servant of Religion, in it's *ordinary* Course, (for *some* such there yet are, God be thanked) should venture to preach *searching Doctrine* publicly from the Pulpit; a Doctrine, really meant to touch the Hearts and to rouse the Consciences of his Hearers;---yet will they, rather than submit to the Truth, turn their Eyes upon the Preacher's own *private* Life, and *common*, *ordinary* Conversation, in Hopes of meeting with some *softening* Comment from thence: For here they will not fail to distinguish between the Man in his *Official*, and the same in his *private* Capacity; in the latter of which they look *most* for the *Reality* of his Intention. Now, being more ready to "rejoice in *Iniquity* than in the Truth," and to follow a good than a bad Example,

notwithstanding that no Man in the World was ever able to *convict* me of any Thing wicked, either in *Doctrine* or in *Life*. But, if one or another would fain know the very Reason, I will tell it them now in a few Words.

The Reason then is this, why the Priests are at Daggers-Drawing with me: It is, because some simple People said, *It is, after all, a strange and unaccountable Affair with this* JOHN ENGELBRECHT: *Never in all his Life has he learned the Word of* GOD; *and yet, for all* that, *he is able to speak of it with such Plainness, that we can often understand and retain it better from* him, *than when we hear it of the* Priests *from the Pulpits.* Which, by the Way, is not what *I* bid them say: And if at any Time I heard any Thing dropped like it, I told them not to talk in such a Stile as this: So that I myself have opposed the People in this Respect. But the Priests, having heard, that the simple People began to talk in this Way, took it into their Heads, that they should thereby come into Contempt. Upon which they sent me a Summons to appear before the *Colloquium*, or *Conference*; when they told me not to speak so much with the People out of the Word of GOD, nor to tell them any more what had been revealed to me by GOD; for that thereby the Office of the Public Ministry would come into Contempt.

ample, they will turn every Stone, to set, if possible, their Consciences at Rest, and to lull themselves asleep again in the bad, old, broad Way of Destruction, following a Multitude to do Evil. Here then they will invent, hope the worst, and exaggerate, the Reprover's own real Faults, in order to serve this present Purpose.

Thus then, in the ordinary Course of Religion among Men, *proper Objects* for REPROOF, *proper Time* and *Place*, and *proper Persons* for the Administration of it, will hardly be found. No Wonder then if the Praxis of true Repentance, and the very Existence of true Faith in Christ are so extremely rare, and everywhere at so total a Stand. But shall our dear Saviour thus lose the Travail of his Soul? Shall he have no Satisfaction in the Booties of his Passion? Certainly this cannot be: Therefore, if the *ordinary* Ministers of Religion hold their Peace, the sovereignly good and wise GOD will, by raising up an *extraordinary* Prophet, such as *John Engelbrecht*, &c. &c. make the very Stones cry out." Luke xix. 40. Nor will HE wait till Men, professing the Truth but in Fact interested against it, shall give him Leave so to do.

This *important Hint* will be still farther prosecuted and confirmed in another Way in the Extracts from Dr. *Henry More*, Dr. *Garden*, &c. at the *End of the* Translator's Prefatory Address.

tempt. Therefore they enjoined me to ſpeak no farther with the People concerning *Revelations*, and about the *Word of* God: And, ſuppoſing any farther *Revelations* ſhould be made unto me, I was to tell them to *them* only, and to nobody elſe; and then would *they*, by ſome good Opportunity, tell ſuch Things again to the People. I ſhould take up my own Trade again, and ply *that*: To this I was called, and not to Preaching. Upon their having ſaid this and more to me, I gave them again for Anſwer, that I was obliged to obey God rather than Men; and to give that which is ſpiritual the Preference to that which is temporal. That the *Miniſterial Office* would by no Means incur Contempt, becauſe of my *revealing* and ſpreading abroad the Work of God; for ſo far was I from being *againſt*, that I was *for* them: Surely alſo what they delivered from the Pulpit, I might ſpeak of again in private Houſes; and now with a more eſpecial Warrant too, ſeeing that I had a *particular* Call from God, which is confirmed and ratified with *Signs* and *Wonders*. But, having thus ſpoken ſo much about my *particular Call*, they had a great Deal of Strife with me upon that Head. Thus then the Introduction to our Variance, or the firſt Cauſe of our Contention, was this *Vocation* of mine. And then I told them of one and another Thing by this Occaſion, as that they preferred their *own* Glory and Honour to the Glory and Honour of God; this all being no more than the natural Conſequence of their Ambition, by which they ſinned grievouſly againſt God; wherefore they ought to deſiſt from and forſake ſuch Sins, and to be humble; they ought to live in Humility, and not in Pride and High-Mindedneſs: Thus then, when I repreſented ſeveral Sins to them, wherein they lived; which having proved, I told them they ought to deſiſt from them, and truly to repent;—upon having heard this from me, they became ſo violently angry and exaſperated at me, that on the *Sunday* next after this Conference, they painted me as black as ever they could from the Pulpits, and proclaimed this Work of God in me to be a Work of the Devil. From that Time the Breach between us has been widening more and more continually.

This then is the *very* Reason of their being thus at Daggers-Drawing with me; because, in this Respect, I neither could, nor would, be obedient to them; and because, by the Impulse of the Holy Ghost, I set their Sin before them, exhorting them, by the Impulse of the Holy Ghost, to true Repentance. This they neither could nor would brook, by any Means. Upon this Head they inveighed bitterly against me in all the Pulpits; meaning to render me thereby so odious to every Man, that nobody should listen to my Discourse any more: Yea, they warned everybody against me, as against an Emissary of the Devil, and a false Prophet. People were to be upon their Guard against me, and to stand aloof from me as an *Heretic*; ay, not so much as to eat or to drink with me. Moreover, they proceeded so far also, as to refuse me the Participation of the holy Sacrament; turning me away from the Confessionary Chair; and telling me they would never admit me again to the holy Sacrament, till I had made a public *Recantation*, and publicly confessed, that the Whole of my pretended Call was from the Devil, and that he had trepanned and deceived me: That I should also make a public *Deprecation* before the whole Congregation; confessing that, as I had imposed upon them, they should be pleased to pardon and forgive it me. But as it was absolutely out of my Power to comply with any such Terms as these, it being against God, and against my own Conscience; therefore would they admit me no more to the holy Sacrament, as long as I refused to do it.

Thus then, for above fifteen Years to this Time, they have refused to admit me to the holy Sacrament. And so I have not been to the holy Supper of the Lord for above these fifteen Years; because the *Lutheran* Clergy refused to administer it to me, notwithstanding that I was born and bred up in the *Lutheran* Doctrine. Now I have often since then desired of them to administer it to me; but it has been *always* refused me, as well by those who are in Unity, as by those who are at Variance with me; which I must leave to God. For *I* am, in this Respect, free and exempt from all Blame. Let the *Priests*, who have refused it me, see how *they* will answer it. This is, however, a Consolation within my Heart, that it is not the

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being deprived of the holy Supper of the Lord, that damneth; but the Contempt, that damneth. But I do not despise it; so far from it, that I should be glad to go to it, together with the *Lutherans*; among whom I have been born and bred, if they would but admit me to it.

Now, because it has been often refused me by *Men*, God the Lord did one Time order an *Angel* to administer it to me outwardly; which, to this very Day, has left a powerful Consolation behind it in my Heart, even though this happened to me several Years ago; whereby also my Faith is to this very Day mightily strengthened. May God henceforth, with his holy Spirit, by this Means, strengthen me, that daily in true Faith I may receive the real Body and Blood of Jesus Christ! Which is a true, heavenly Food of the Soul; as Dr. *Luther*, of blessed Memory, words the Thing in his fine Easter-Hymn,

> "Christ *himself the Food will be*,
> "He'll *feed our Souls, and only* he;
> "*Faith will live on Food no lower*."

No, nor *teach* any Thing *short* of this.

Thus is *Christ* a true, heavenly Food of the Soul, which I daily take in by Faith; although I do not at this Time receive, from the Hands of the Priests, that blessed Bread and Wine; which, as Paul says, 1 Cor. x. 16, is the *Communion* of the Body of Christ: "The Bread, "which we break, is it not the Communion of the Body "of Christ? And the Cup of Blessing, which we bless, "is it not the Communion of the Blood of Christ?" and what though the consecrated Bread and Wine be refused me by all men, so that of Course I am refused by Men, and debarred from the Supper of the Lord; yet for all that, the true Body and the true Blood of *Jesus Christ* are not refused me by *Christ* himself, but are every Day, in true Faith, administered to me by *Christ* himself spiritually. Thus do I, nevertheless, go every Day to the Lord's Supper spiritually, although I cannot go to it along with Men corporally, and receive it with the Mouth of my Body too. Thus do I, nevertheless, keep the holy *Supper of the* Lord, together with *Christ*, daily in my Heart;

Heart; whereby then my Soul is daily refreshed, strengthened, satisfied, and preserved, unto everlasting Life. But if the *Priests will not* admit me to the Lord's Supper, I must, however, be satisfied. For I am well assured it is no Ways detrimental to me, in Point of my Salvation; because I do not despise it, but am deprived of it unwarrantably; which therefore has nothing damnable in it, in Respect of *me*.

Forasmuch then as I know that it is not detrimental to me, in Point of my Soul's Salvation, that they now refuse to admit me to it; therefore did I once determine with myself, not to desire it again of any Priest whatsoever; seeing that they had refused it me so often. But, after this Determination of mine, an Angel appeared to me, who ordered me expressly not to desist from soliciting for the Lord's Supper, at the Hands of the Priests at *Brunswic*; and that, till they should absolutely refuse it me; but they have not yet *absolutely* refused and denied it me: Which is the Reason why I do not yet desist from soliciting for the Lord's Supper from the Priests at *Brunswic*, until they have absolutely and peremptorily refused to give it me.

Indeed they do not any more now expect of me, and insist upon my making a *Recantation*; upon my confessing that my Pretensions to a Call from God is a Call of the Devil; and that, having been a Seducer of the People, I should make a *Deprecation* publicly before them; neither do they any longer obstruct my Going to the People, and speaking with them about the Word of God, as they have heretofore done. For having often brought me to an Audience before their *Conference*, and also before their *Consistory* (for that I have often been had up before them, and have made my Defence against the Accusations charged upon me for false Doctrine, is Town-Talk) they have at length understood me aright, and are forced to confess, that I am sound and orthodox, in Point of *Doctrine*. The sure Proof of which is clearly implied and deducible from this Circumstance, they suffer me to stay in the City; and do not, by Virtue of their City-Statutes, banish me the City for being a *Heretic*. For many People know, that the Lords and Priests of *Brunswic* have, by Virtue of the

Statutes thereof, such a Power, whereby they are authorised not to suffer a *Heretic* to continue in the City; that is, a Person that teaches any Thing repugnant to the Word of God: So that, if I now taught any Thing repugnant to the Word of God, and they were able to convict me of it, they would have, many Years since, banished me the City, by Virtue of the Authority their Statutes invest them with. And with this they have often menaced me before now; ay, and I have expressly told them, as well in the *Consistory* as at the *Conference*, that if I actually was a *Heretic*, why then did they bear me in the City against the Statutes in that Case made and provided? In this Case, pursuant to the Rights and Privileges of the City, they ought to have banished me out of it for a *Heretic*. Nevertheless they have not done so; whereby then they give me *indirectly* a public Testimonial, that I am no *Heretic*; but am, as well in Point of *Doctrine*, as in Point of *Life* and *Conversation*, sound and unexceptionable.

Thus then, being convinced of the Truth of this, they do no more now expect of me and insist upon this; I mean, a Recantation and keeping Silence about the Word of God, as I have already intimated: But all they now expect and insist upon from me is, that I shall say I had read God's Word in the Bible, and heard it in public Sermons, and thus learned the Word of God by the *ordinary* Means of Grace. This Concession and Confession they now *insist* upon; and then I may talk with People as much as ever I will and can, about the Word of God; this they would not hinder: But they do insist upon my keeping Silence, and no more saying I learned the Word of God from God himself in Heaven, without the *ordinary* Means of Grace. And if then I would engage myself under a Promise of so doing, keeping Silence about it, and no more publicly confessing I had learned the Word of God without the Means, as by reading and hearing Sermons; then, and in that Case, and upon such a Compliance as this, they would re-admit me to the Lord's Supper.

These Proposals they have *expressly* made me: But the *Answer I gave them* was, No; it is out of my Power to make

make you any such Concessions and Compliances; it would be impossible; for were I to do so, I should speak contrary to Truth, and should have a bad Conscience, and a God full of Displeasure at me. In which Case, the Lord's Supper would be of no Manner of Service to me, though they were to admit me to it. I choose therefore to abide by the Truth, and to retain a good Conscience, and a God, who has a Complacency in me, rather than to receive the Sacrament from Men, to have Men's Favour and Affection, but God, at the same Time, displeased with me. For the *Friendship* of all Mankind, and the *Sacrament* itself, would be of no Manner of Use and Service to me, if God should be displeased with me. But seeing I have God now gracious towards, and satisfied with me, the Enmity of all Mankind does me no Hurt, if it be directed against me only because I abide by the Truth. For seeing I have a Friend in my God, I have enough, even though all Men were my Enemies. So then I choose to abide by the *Truth*, and to make a *Confession* of it, and will venture all upon the Consequences of so doing. If then I confess, that God has taught me his Word without the *ordinary* Means, in Heaven; I abide then by the Truth; whereas, if I confess, that I have learned it in the Use of Means, as by Reading and frequenting Sermons, I then lie against my own Conscience. For I know, that I have not learned the Word of God out of the Bible, and by Hearing Sermons; but God has, in one Moment, taught it me in Heaven.

But what though God has thus taught me his own Word without the *ordinary* Means of Grace, do I for that Reason *despise* Reading and Hearing Sermons? No such Thing: So far from it, that I exhort the People to attend to *both*; I tell them, that it is their Duty to improve all the Means of Grace, to read diligently in the *Bible*, and carefully to "search the Scriptures, which testify of "Christ;" *Christ* himself having commanded us to do this with Assiduity, John v. 39. I also exhort the People diligently to frequent the Hearing God's Word, to lay it to Heart, and to square their Lives according to it; so as not to be "*Hearers* of the Word of God only, but "to be *Doers* likewise," Jam. i. 22. and thus not "to

 "build

" build their House upon the Sand, but upon the Rock," (Matt. vii. 24. Luke vi. 47--49.) Thus have I, by this Occasion, written a little concerning the *Cause* why the *Priests* have been at Variance and Daggers-Drawing with me; and what their Reason is for not admitting me to the Lord's Supper.

Hence may every one easily see, discern, and understand, that the Priests at *Brunswic* are outrageously unjust in their Conduct towards me; which I pray GOD to forgive them, as soon as they are sorry for it. As for my Part, I do not want to nettle, revile, and despise them; whereof GOD and my own Conscience are Witnesses, and all the pious Christians in the World cannot but attest the same on my Behalf. Thus am I clear and innocent in the Sight of GOD, and in my own Conscience, and before the whole World of good and worthy Men, that I do not calumniate and vilify the *Ministerial Office* at *Brunswic*; neither do I despise any one Man in the World. And, as to my being obliged to undergo such an evil Report, and to suffer, as if I did it; all this I now suffer innocently, and patiently. May GOD strengthen me henceforth with his holy Spirit, that I may undergo and suffer every evil Report *patiently*; if, in Behalf of the Truth, I must needs be farther despised and calumniated!

If *my* Person *only* were despised and calumniated, I should not only suffer it *patiently*, but I do actually suffer it often with *Joy*; nay, I am also exceeding glad at my being so innocently despised on Account of the Truth, " rejoicing at my being accounted worthy to suffer for the " Sake of *Christ* and his *Truth*; and that I do not suffer " as an Evil-Doer, but for doing that which is right and " good, (Acts v. 41. 1 Pet. iv. 15, 16.) Thus does my Heart often exult with Joy, when my *own Person* is innocently despised. But when the *Work of* GOD is reviled and calumniated, also decried and proclaimed to be a Work of the Devil; it often grieves me prodigiously in my Heart to be forced to hear it. Moreover, this does withal grieve me at Heart, that *Christians* are such *wicked* People; who, tho' confessing *Christ* with their Lips, and adopting his Name outwardly, do yet, after all, revile the

the Works of *Christ*, ascribing them to the Devil. Indeed it makes me sorry at Heart, and to the last Degree, that *many* Christians are such abandoned, wicked People. But may God be also pleased, by his own Holy Spirit, to console me under this great Sorrow, that even all these Sorrows I may suffer patiently! This may he be pleased to do, for his own holy Love and Mercy's Sake! Amen.

HEREUPON

HEREUPON NOW FOLLOW THE

TESTIMONIES THEMSELVES,

As they run Word for Word.

I.

The *first* authentic and good TESTIMONY.

(To the Praiſe and Glory of GOD only.)

Eſteemed, well-reſpected, and courteous Friend,

YOURS, by JOHN ENGELBRECHT, I received duly, and have peruſed with Joy. For by it I have been let into a Knowledge of GOD's marvellous Diſpenſation and Leading in the preſent Caſe. Truly, "out of the "Mouths of Babes and Sucklings he ordaineth Strength, "and perfecteth Praiſe for himſelf," (Pſal. viii. 2. Matt. xxi. 16.) Seeing "the Wiſdom of the World never "knows GOD in his Wiſdom;" therefore doth Fooliſhneſs and Simplicity diſcern and know it, with Praiſe and Thankſgiving, (1 Cor. i. 21, 25.) Further, with Reſpect to the Man you have ſent me, I have converſed with him to the very Bottom; and, after having cloſely and carefully examined him, am perfectly convinced and ſatisfied, that without all Doubt he is moved and led by a good Spirit, and by GOD himſelf.

For (1.) he ſees and owns, that the whole World lieth in Wickedneſs, and is overſpread with Darkneſs. He reproves Hypocriſy and mimic falſe Sanctity; inſiſting upon the internal Man, and that what the Mouth and Geſtures expreſs, ſhould have it's true correſpondent Ground of Reality in the Heart; ſeeing that *true* Chriſtianity doth not conſiſt in *Words* and *external Ceremonies* only, but is a Matter in the Spirit, and of Power, and of practical and living Faith.

(2.) And,

(2.) And, tho' he *himself* professes to have VISIONS, or extraordinary Openings; yet does he not set them up and lead to *them*, as to a Standard-Rule for *others* to go by; but to the *Word of* GOD; by which he opens and explains them; consequently, he admits GOD's *Word* to be the *Rule of Faith*.

(3.) He exhorts, with a zealous Spirit, to a true and unfeigned Heart's Repentance, unto Sorrow of Spirit; and will have it, that GOD ought to be worshipped in Spirit and in Truth, without any mercenary Regard to Reward.

(4.) He, according to Scripture, grounds Salvation purely upon Faith; inseparably uniting Faith and Love, or Godliness. For *that* (says he) is the *genuine* and *true* Faith, *which worketh by Love*; Faith being not without Love, nor Love without Faith; nay, Love being an infallible Testimony of the Existence of Faith.

(5.) He doth not arrogate and assume any Good to *himself*; but he ascribes *all* Goodness, and *all* Glory to GOD; esteeming himself to be mean, and unworthy of all the Gifts of GOD; and so abiding in Poverty of Spirit.

(6.) He makes Use of fine Similitudes and Representations; which he explains by the Word of GOD, expounding that which is supernatural and spiritual, by that which is natural and corporeal. And thus doth blessed *John Arndt* express himself. "That's a good Christian "(says he) who discerns and traces that which is *spiritual* "in that which is *corporeal*, and that which is *supernatural* in that which is *natural*."

(7.) He has also a fine Understanding of the holy Scripture, speaking excellently well of *Christ*'s Person, Office, and Spirit; of the spiritual Conflict and Combat; of the Mortification of the Old Man; and of the Practice, or Exercise of Godliness, &c.

(8.) With great Zeal and Fervency he longs for, and endeavours after, the Salvation of Mankind, laying

Christ

Christ for the Foundation of Life. Much doth he say of, and much doth he glory in, the great Love of God in *Christ*, and the lively Sense he has of it within his own Heart.

(9.) This, and a great Deal more besides, I have understood from him with Admiration. From all which I cannot but conclude he is of God; and that God doth, not only in an *ordinary*, but also in an EXTRAORDINARY Way, according to his own good Pleasure, whether by *Lay-Men*, or by *Scholars*, call and allure the carnally-secure World to Repentance and Conversion: Although this divine Procedure be little noticed, and even mocked and ridiculed. Which this Man confirms, by acquainting me with the Mockery, the Derision, and the wanton Outrage he has undergone.

Furthermore, with Respect to *my* Book, entitled, the CLARION; which I published with an Intent to sound an Alarm, and to awaken the World, I observe that it is misconstrued by a great many People; as you, without Doubt, know it to have been misconstrued by a great many People, as if I talked of some *new Doctrine*; a Thing that never yet came into my Mind: But I only testify, that the *Light*, which we at present enjoy, will become *greater* and *more glorious*; and especially, that what blessed *John Arndt* has begun will increase in Glory. Seeing that, according to the Prophecy of *Daniel*, Chapt. xii. 10. "Many shall be purified, and made "white, and tried." Although this the Wicked do not regard, but the Wise and those of Understanding do: I can therefore expect no otherwise, but that I must incur Slander, &c. Yet this is the World's invariable Way of Procedure; with it must Truth be Lies, Heresy, and Error; Light must be Darkness; for, just as a Man's Eye happens to be disposed, so he judges; for how should Flesh form a right Judgment of Spirit? Therefore must I refer all to God, who knoweth the Hearts. Nevertheless, it has the Appearance as if, God be praised! more still would be *purified and made white*; and that there would be more Lovers of the Divine Light, in the common *Lay-Order*, than in and amongst the *Clergy*, as it was in

Christ's

Christ's Time. He that *will* not see, has himself to thank if he abideth in Darkness. But of *you* I beg, as being a spiritual and pious Man, to pray assiduously for me, that God would be pleased to give me a cheerful Spirit; and that God would be pleased to protect and preserve me from my Persecutors and Slanderers. With Wishes for a long Continuance of your Health, I bid you now adieu.

PAUL EGARD, at *Norddorf*,
in *Holsatia*,
Being the Minister there.

Dated in the Year 1624.

II.

The *second* authentic and good TESTIMONY,

Which the *same Priest* gave me, by the Impulse of the Holy Spirit.

WITH Respect to the Bearer of this Letter, JOHN ENGELBRECHT, I have now conversed several Times with him; and have found, as far as I am able to discern, that there is no *Deceit* or *Guile* in him; but that he is moved and led by the *good* Spirit of GOD, endeavouring to propagate genuine Christianity, and the Edification of many Hearts in *Christ*. But as to the World's not being able to brook and endure him, it is no Wonder: For it not only rejects, and anathematises *him* as a *Heretic*, but all other holy Teachers besides. May GOD strengthen and preserve him by his own good Spirit!

But, as a Testimony of my Love to you in Christ, I send you, Sir, a small Tract concerning TRUE LOVE. And I attend it with my friendly Request, that, if so be the Piece be not disagreeable to you, you would please, Sir, out of Love, to bring it to Light, through the Press; that it may be a salutary Means of re-awakening and re-enlivening that Love, which is now waxed cold, in several Hearts; and then occasionally to transmit some few Copies of it to *Daniel Perze*'s, at *Zell*. Certainly *your* Clerical

and

and Ecclesiastical Gentlemen will have as little Inclination as Power to set themselves against it; unless they are devoid of Love, which I am far from hoping. And I hereby commend you, Sir, to Almighty God's Protection.

PAUL EGARD, at *Norddorf*, in *Holsatia*, Minister there.

Dated in the Year 1625.

III.

The *third* authentic and good TESTIMONY

Of a worthy good Man at *Brunswic*, which he wrote to a Correspondent at *Hamburg*.

With the Wish for a happy new Year to you, my particularly worthy Friend, Mr. *John De Kehrberg*,

I TRANSMIT you a Letter inclosed, directed for your Guest JOHN ENGELBRECHT, of *Brunswic*; hoping, that if he should be already gone away, you will send it after him. In so doing you will oblige him. By this Occasion, I must now inform you, that, having been for towards *seventeen Years* acquainted with this poor Mechanic, and having had abundant and sufficient Opportunities for examining into God's Leading and wise Dispensations towards him in many Respects; I am able to give him this Testimony, that in the Course of so many Years Acquaintance with him, I never yet found him in *any Untruth*; which is indeed the Reason why I cannot give him up, or recede from him. May God further preserve him in his Word, and in Soundness of Doctrine, that with joyous Confidence he may overcome, and obtain the Victory!

Commending you, Sir, together with yours, unto the Protection of the Most High,

I am, &c.

ANDREW KRAMM, Bookseller.

Done at *Brunswic*, the last of *November*, 1639.

IV. Now

IV.

Now further follows what that Man of God, *Luther*, of bleſſed Memory, thought of *ſimple, God-taught* Perſons. Which occurs in the Preface to that little Golden Tract, entitled, *German Theology*; wherein he thus writes:

IF we have an Eye to diſcern the Wonders of GOD, it is apparent, that your fine, plauſible, and pompous Preachers are at no Time the Perſons choſen for *his* Word; but as it ſtands written, Pſal. viii. 2. *Ex ore infantium, &c.* "Out of the Mouths of Infants and Sucklings haſt thou "(beſt of all) declared thy Praiſe." Again, Wiſd. x. 21. "The Wiſdom of GOD maketh the Mouth of the "Dumb, and the Tongues of them that cannot ſpeak, "the moſt eloquent of all." Again, he reprimandeth your high-flown, ſelf-conceited Gentry, who ſtumble and take Offence at theſe ſimple ones, thus, *Conſilium inopis, &c.* Pſal. xiv. 6. "Ye have ſhamed the good Counſel and "Doctrine of the Poor, on Account of it's having been "communicated to you by the Means of poor deſpicable "Perſons, &c."

[N. B. What follows, (though not in the *German* Edition from which this is tranſlated) may yet, with great Propriety, be inſerted, by Way of Teſtimony, in this Place.

ANTHOINIETTE BOURIGNON looked upon *Thaulerus*, *Thomas á Kempis*, JOHN ENGELBRECHT, and *Jacob Behmen*, as Men enlightened, and inſpired by the Holy Ghoſt.—See the Continuation of her Life, Chapt. xxxii. Page 557, *French* Edition.

GODFREY ARNOLD has alſo, in his *Lives of the Saints*, publiſhed an Extract from his Writings, preſenting his Hiſtory, Life, and Converſation, as an *Example* tending to Chriſtian Edification; the ſame which has been alſo done by J. H. REITZ, in his HISTORY of the REGENERATE.

PETER

PETER POIRET, in his *Mystic Library*, has these Words concerning JOHN ENGELBRECHT:

Great as the Learning and Accomplishments of the preceding Author *(Benedict De Canfield)* were, equally so was JOHN ENGELBRECHT's untutored Ignorance of every Sort of Literature; for he confesses himself to have been hardly able to read and write. His *Character* is that of a frank and ingenuous Plainness, and of a pure and infantile Simplicity, no Ways depraved by the *serpentine* Windings and Turnings of Nature, or of any human Tricks and Artifices; quite unspoilt by any Alloys of Science, or worldly Wisdom. His Simplicity was however not devoid of Wisdom, but divine, mighty, solid, and substantial; by which he catches, lays open, and is too much for, Counterfeit-Divines, and the falsely Spiritual, together with the wise Ones of this World, and has nonplused them in the Craftiness of their own painted Wisdom and sophistical Divinity: And he has baffled, routed, and demolished all their Wranglings and Controversies, completely pacifying the Mind, and the deepest Bottom of the Heart in Respect to the *Differences* about Religion. For he discovers the *essential* Part of genuine Christianity to be perfectly perspicuous, absolutely easy, and of such a Nature, that there is not a Person, even of the most simple Sort, but he may give a *Specimen* of it in the Practice of his own common Life.

The PRINCIPLE he sets out upon is this, that we are to avoid all *known* Sins; as everybody may do by Help of that *Measure* of Grace, which the Lord, in great Mercy, sufficiently imparts to every one for that very End: And that thus, by yielding ourselves up to the Operation of GOD within our ownselves, we may internally adore the supreme Being in such a Manner, that by his Spirit, he may be able to produce in our Hearts that *Faith*, which worketh by *Love*, and *every Kind* of Goodness and Virtue.

Verily, he is a *true Divine* for simple Souls. But, besides the most wise and powerful *infantile* Simplicity, which is his Element; the *Manner*, whereby his Illuminations were communicated to him, and whereby he was called to spread

ſpread them everywhere abroad, does alſo beſpeak a *peculiar* and indiſputably EXTRAORDINARY *Character:* Namely, this was effected both by his Death, and Rapture before Hell, and by his Tranſlation into Heaven; from whence GOD ſent him back again to the Earth: Moreover, by a continued Series and Succeſſion of *Viſions*, and *Inſtructions* by *Angels*, and by *Jeſus Chriſt* himſelf; alſo by divine Extaſies and Raptures; during which, not a few of the admirable Things of GOD, reſpecting this and the other Life, the preſent and the future World, were diſcloſed and unfolded to him: Inſomuch that he may be well eſteemed to have been the *only-one* in his own Way; unleſs *Hermas*, and ſome other holy Women, who ſhall be mentioned under the following Head, were in ſome Meaſure like him; yea, alſo Partakers of the ſame Character in Reſpect to *Revelations* and divine *Viſions*.—It is a Pity, that a *good many* of the Writings of this divine Man have been loſt by Negligence.—It were much to be wiſhed, that the Works of this divine Man might come out in various Languages; for few there are now in the World, who, like him, deſerve to be called the MOUTH OF THE LORD.——See No. VIII. of the Book above cited.]

See alſo Page 14th of this Book, in the Note.

A SHORT POSTSCRIPT,

Addreſſed to the Chriſtian Reader; which, for certain ſolid Reaſons, I muſt ſtill ſuperadd and ſubjoin to the *Teſtimonials*.

WHY I have got theſe Teſtimonials and Evidences printed, my dear Friends in Chriſt! I have mentioned already in the *Preface*; that it has not been done on my *own* Account, but for the Sake of ſuch Perſons, as are unwilling to believe the Call of GOD, to which I pretend, is a good and valid one before *him*. Thus then, at the Inſtance of good People, I got them printed. As to my own Perſon, I have no Need of any Man's Teſtimony; becauſe, for my own Perſon, I carry Teſtimony

 ſufficient

ſufficient about with me from the Holy Ghoſt in my own Heart, that I am of God. Therefore I have no Need to print any Thing on my own Account. Neither do I get any Thing printed for the Sake of worldly Honour; for I deſire no worldly Honour, it being an Abomination to me in my Heart. If only I am honoured by God, and by all the *Saints*, and *Elect* in Heaven, to me that is a greater Honour, than to be known and celebrated in the World.

Many Perſons imagine, that I eſteem it a great Honour, and pride myſelf upon it in my Heart, that my Name is known far and near in the World, by Means of that which has been printed; and that I am alſo known among ſeveral People of Diſtinction; but *this* I regard as nothing, nor do I rejoice in my Heart on that Account. But the Joy in my Heart is this, that my Name is written in Heaven, and known there; and that I am known of God in Heaven, and of *all* the *Elect*. This is to me a greater Joy in my Heart than all worldly Glory and Joy whatſoever. For ſeeing my Heart is no more worldly, and is no longer attached to the World, but to God, and thus is divine; therefore do I not care a Pin for worldly Honour. Becauſe I have now God in my Heart, I have ALL, and enough.

Furthermore, I write the preſent *Poſtſcript* for theſe Reaſons. Becauſe now, many good and favourable Teſtimonials are given me, of my being good, pious, ſound in Doctrine and unblameable in Life, walking in the Truth without any Deceit and Guile; whereof I have glorious Teſtimonies, ſo that nothing bad can be proved againſt me, and juſtly laid to my Charge; by which Means People are convinced, that I am led and directed by a good Spirit, and am from God;—therefore do ſeveral good-natured People ſuppoſe, ſeeing that I am poſſeſſed of ſuch a good Spirit to rule and guide me; it may of Courſe be eaſy for me to form to myſelf ſuch *imaginary* Viſions and angelical Appearances; being minded in ſuch a Manner as this, to aſcribe the Whole to *me*, as if, by the Power of my own *good imaginative Faculty*, I were able to form ſuch Viſions for myſelf.

Now

Now then, if People think and talk *thus*, God the Lord is robbed of his Glory, and it is ascribed to *me*; whereas, after all, no Glory belongs to *me*, but to God alone belongeth all the Glory. Now, supposing Men talk in this Way, insinuating that what I give out is only a good Imagination, or Conceit of my own; it has such an Effect with many People, as to make this divine Work to be very little esteemed. Thus then, making a Puff at it, they set themselves above all the good Things I speak of; they do not reform their Lives in Consequence of it, but let it go in at one Ear and out at the other. They hear it just as they do some News-Paper-Intelligence of the Day; but make no Alteration of their wicked Lives in Consequence of it, so as to set in good Earnest about a Reformation.* Whereas, if it be believed, that the Call I pretend to is *actually* a Call from God, and that the Thing is no otherwise, in Fact and very Deed, but as I say, and have printed it; then People pay it more Regard; it also finds an easier Entrance into their Hearts, as was the Case seventeen Years ago at *Brunswic*, and they reform their Lives in Consequence of it. Thus then is the Glory of God spread abroad thereby, if People firmly believe it to be a divine Work with me. Whereas, on the other Hand, where People have persuaded themselves, that it is *my* Work and *my own* Imagination, the Glory of God is obstructed by such a Persuasion; for as much as People do then still persevere in their Sins and Wickedness, and make farther Progress and Proficiency in them continually.

Thus then, that the Good may no more be thereby obstructed, and People may now no more go on in their Sins, but that the Glory of God may be spread abroad, and People converted;—for these Reasons have I, under the Holy Ghost's Impulse, been farther obliged to write this *Postscript* to that which went before: Wherein I am obliged to make Mention, that every one must be aware of such wicked Speeches, under which the Devil plays his

 Game;

* The Translator has been long convinced by Experience, that the Power of Sin and Satan is every where so strong in the Heart of Man, that no Authority less than that of the *immediate* divine Word is able to cope with it. See John xv. 5.

Game; nor any more ascribe this divine Work to *my Imagination*, but acknowledge it to be a *marvellous divine Work* with me; as it in very Deed and Truth is; and that every Thing is *exactly* so, and no otherwise, as I give it out to be.

If I put the Question to such People, Whether the Call I alledge and claim be a *good* or a *bad* one; they are then forced to confess, that it is a *good one*. Then if I further ask, From whom, pray, does *this Good* come? They are then forced to confess, *from* God. Well then, if it comes from God, certainly it cannot come from *me*; because there is by Nature no good Thing in me. Thus then is the Good a divine Work with me, a Work the Holy Ghost effects, and it is no Man's Work. For "every good Gift, and every perfect Gift, is from above, "and cometh down from the Father of Lights," Jam. i. 17. Thus then must no Man ascribe this Good to me, but to God only; if he has a Mind to abide by the holy Scripture. And although he may not be able to comprehend with his Reason in what *Manner* I may come to such a Claim and Call as this; yet ought he to believe it simply, forasmuch as it is *good*: And he must reflect with himself, that "with God nothing is impossible:" He can and may do all Things, both in Heaven and upon Earth; even though it be against and beyond every Man's Reason and Understanding.

We also meet with several People, who entertain another such wicked Sentiment; and it is this: Being obliged to confess, that the Call I lay Claim to is a good one, and from God;—yet for all that, they say, that I ought to hold my Tongue, and not make such a Talking about it as I have done. But to such as speak in this Manner, I briefly give this Answer, that they are against God, and would like to make me commit Sin; they would like to have me "bury my Talent, and not trade "with it," as *Christ* teaches, that we ought to trade with it, (Matt. xxv. 15--30.) Now those, that tell me so, do also sin dreadfully against God; which every one should take Care not to do; neither to oppose me any more in the Work of God. Neither let him any more ascribe

ascribe this Work of God to a *good* human Imagination in me, whereby he does great Damage to the Kingdom of God; but rather let him ascribe it to a wonderful divine Dispensation, or Management, as it also in Truth is; whereby it may be in his Power to further the Kingdom of God, that it may ever more and more spread itself abroad in the World.

This short *Postscript* I have been obliged to super-add, by the Holy Ghost's Impulse, for good Reasons, lest any one might obstruct the Course of this divine Work: And him who shall do it hereafter God will not suffer to pass off with Impunity. Especially let such (they being ungodly People) beware of Sins, who declare expressly, against the clear and evident Truth, that I eat in a *clandestine* Manner at a Time when God supports me *supernaturally*; or, who give it out, that I am kept alive by Virtue of some particular Herbs, which I am supposed to have concealed about me in my Garments; or that I have a *familiar Spirit*; none of which, however, they are able to convict me of. For they are all of them dreadful *Lies*, and a great *Sin*, seeing that to all Eternity they never will be able to make Proof of their Assertions: But by which they, however, evince, that the Devil bears the Sway in them, who first forges, and then insinuates such Lies into their Minds, and with which he tempts them; which, were they genuine Christians, they would set themselves against. But by their following the Devil in such dreadful Lies of his, they do also further betray and evince, that they still have ungodly Hearts. And let such then as have lived in them hitherto, smite upon their Breasts, and pray to God for the Pardon of their Sins, and truly repent of them. Let them cease their Lying and Slandering, seeing they have not yet been able to *convict* me of the Evil they have said of me; neither let them speak Evil of me again, until they have convicted me of it.

Especially do I now, by the Impulse of the Holy Ghost, exhort *him* unto Repentance, who within these few Days still further and cruelly belied me; having said, that he *saw* me eating in the Streets, during the Season of God's now for the second Time preserving me *supernaturally*.

Now, in that he ſaid this and lied, by the Inſtigation of the Devil, and thereby grieved ſeveral Hearts likewiſe, and ſlandered the Work of GOD; he has, by ſo doing, ſinned dreadfully againſt GOD, and alſo againſt ſuch Perſons as he therewith aggrieved. But GOD is my Witneſs, that now again, within the Space of fifteen Days and Nights, I have eaten nothing; neither during that whole Time have drank any Thing, either Beer or Wine; excepting Water now and then; which within my Mouth was changed into a deliciouſly ſweet Wine, in Order to intimate the Conſolation deſigned for the Afflicted, who are ſtill obliged to drink the Water of Tribulation: As emblematically ſetting forth to them, that the Water of *their* Tribulation ſhall ſoon be converted, for *them* too, into a delicious Wine of Joy. Now for theſe Reaſons has the Water been for me alſo turned into a fine luſcious Wine, that I might tell it to the Pious, to the Afflicted, and to the Diſquieted, for their Comfort. And as I can get at this Water without Money, ſo may Men have the heavenly Water of Life without Money likewiſe: Unto which they ought to turn themſelves, and buy it without Money.

But now, ſeeing this *wicked Wretch* (for as long as he perſiſts in his Sins, and has no Remorſe and Sorrow for them before GOD in his Heart, and ſo does not truly repent, a *wicked Wretch* he is; whereas if he repents, he becomes good and pious)—ſeeing (I ſay) *he*, by the Devil's Inſtigation, ſaid, that during this Interval, about four or five Days ſince, I had eaten, although GOD the Lord has now kept me ſupernaturally for theſe fifteen Days;—therefore did I pray to GOD that he, through his Holy Spirit, would be pleaſed to comfort me under the great Anguiſh I felt, on Account of being forced to hear him, ſpeaking *that*, which was againſt the clear and plain Truth, and whereby his own holy and divine Work is ſlandered and reproached; and that he would graciouſly be pleaſed to forgive that Man, (and all who ſay the ſame, ſlandering and reproaching the Work of GOD) their great Sin, and not puniſh them for it eternally. And if ſo be they do not repent, that he would be pleaſed to puniſh them for it here temporally, ſo as to bring them to the Knowledge and Confeſſion

fession of their Sins; that, truly repenting of them, they might not come into everlasting Punishment, which I would not wish any Man in the World.

And having so prayed, alledging a great Deal more besides, and speaking thus with God in my Heart, an Angel of the Lord appeared again to me, and talked a great Deal with me. Thus also he said, among other Things; that, in Order to stop the Mouths of ungodly Liars, he enjoined me to tell the Lords, or Gentlemen of the Regency, that now I should feel no Hunger any more until the first Sunday in *Lent*, when that Gospel is preached upon, Matt. iv. 1, &c. where Christ having "fasted forty "Days and Nights, was afterwards an hungred;" so should I also then first feel Hunger again, for *special* Reasons. And that therefore the Gentlemen of the Regency should, if they pleased, order me to be closely confined upon it, that the Ungodly may be no longer able to say, that I ate something *clandestinely*, when I was walking at large. So I told this to the Gentlemen, to the Priests, as well as to the temporal Magistrates, desiring them to lock me up closely, as soon as ever they pleased; for from hence there are now eighteen Days to come before the Time is elapsed; having, however, passed fifteen Days before entirely without Food. Now the Angel did indeed say a great Deal more to me besides this; but here is no Place for Writing any further concerning it upon this Occasion. *This*, by the Impulse of the Holy Spirit, I was enjoined once again to bring by a few Words into Remembrance; and to let it appear publicly in Print, for special Reasons. And herewith will I then conclude in the Name of Jesus, for this Time. Let every one beware of Sins, and of the Punishment of God consequent upon them, to the very utmost of his Power. And hereby I will now commend all Men to the Grace of God.

Printed in the Year after the salutary
and gracious Birth of our Lord
and Saviour *Jesus Christ*, 1640.

Whereas,

Whereas, among the Pieces collected together with a View to this Impression, [of 1761, in the *German*] we meet with a farther Testimony of *Paul Egard*'s, copied out in JOHN ENGELBRECHT's own Hand-Writing; it will be no Ways wrong or improper to subjoin it in this Place, together with the Title he, (J. E.) affixed to it. It is without Doubt the identical Testimonial mentioned by *Ph. J. Rehtmeyer*, in his *Ecclesiastical History of Brunswic*, as one that had never yet seen the Light. Part IV. Chapt. VI. Page 474.

A very singular CHRISTIAN TESTIMONY,

Which a Christian Priest gave JOHN ENGELBRECHT by the Impulse of the Holy Ghost.

In the Name of *Jesus Christ*, Blessing and Prosperity, Amen!

Honest and well-beloved Friend, and dear Brother in *Christ*,

BY your Letter I see and own, not only your Love towards *me* in Christ; but also the Delight you have, and the Diligence you apply in Propagating and Communicating the Truth of GOD by Writing. For you, being yourself illuminated with the divine Light, do seek to illuminate others also with the same Light, with which you are illuminated; leading them to that good Thing, which you have known and experienced to be the best and most noble in yourself. True Love delights in it's own Emanations, and seeks, without Cessation, it's Neighbour's Benefit. May it please GOD to preserve you unto the Glory of his Name, and to sanctify and strengthen you in his Truth; so that your Spring may not only not dry up, but ever flow forth more and more plenteously! May GOD, the GOD of Truth, be pleased to awaken up many more *Lovers of Truth*, and meet with the Enemies thereof, that Praise and Glory may be given unto him! Now although I, through the Grace of GOD, and according to the Measure I have received, have done my Endeavour to propagate and further the Kingdom of *Christ* hitherto, without seeking any Interest and Honour of my own thereby, as my Conscience bears me Witness; yet am I, notwithstanding, forced to have another

another Appearance and Report with the World, and to be calumniated and vilified. But thus are we, with a cheerful Spirit, to make our Way through "good Re-"port, and evil Report, as Deceivers, and yet true," (2 Cor. vi. 8.) as the Children of *Belial*, and yet the Children of God; as *Blasphemers* of God, and yet *Lovers* of God. What Hurt can an evil Tongue do us, if the Grace of God abides with us, and is our daily Preservation? What Detriment can Slander and Reproach do us, if we have a good Conscience, and aim at nothing more than the Glory of God, in Purity and Sincerity? *Osiander*, moved by Self-Love, wanted to do Mischief; but he has been forced to do Good, against his own Will; for that Truth is talked of, acknowledged, loved, and honoured. Every Thing must go, after all, not according to *Man*'s, but according to God's Will. Who will hinder *that*, which the Hand of the Lord hath resolved upon? Whoever has an Eye, may see how *Daniel*'s Prophecy begins to take Place with Power. Chapt. xii. 10.

With Respect to John Engelbrecht, I have found him just as and where I left him. Now though a bad Construction has been put upon my having given him a good Testimony heretofore; yet am I unable to forbear confessing *further* what I see in him, and what I observe and hear. For, having at your Instance and Solicitation narrowly examined him now a *second* Time; I have, after all, not been able to discern any other, but that he is moved and led by a good Spirit. He speaks that which is perfectly consonant to the Word of God, and he grounds Salvation upon the Grace of God, and the Obedience of *Christ*: He requires the Exercise and Praxis of a living Faith in *Christ Jesus*; and that we are not only to be good and pious *externally*, but also *internally*; that we are to walk in the Truth of *Jesus Christ*, bringing forth the genuine Fruits of Faith unto the Praise and Glory of God; which is the Sum total of the Apostolic Doctrine. And though he is, indeed, introducing ever and anon his *Visions*; yet doth he, nevertheless, explain them by the *Word*, appeal to the *Word*, direct to the *Word*, which is the only Standard-Rule and Directory unto Life. He is so far from

alienating

alienating People's Minds from the *Ministerial Office* of Preaching, that he conciliates them to it; insisting, however, upon our hearing, not only with the outward, but also with the inward Ears; also that the Heart receive the good Seed of God's Word; retain it, and, in it's Season, bring forth the Fruits thereof.

Moreover, he is ready and glad to learn of every Man, and to be set to rights by them, in Case of his any where mistaking; forasmuch as there is here no *consummate* Perfection to be met with. Besides this, he is far from aiming at idle and indolent Days, or at his *own* Praise and Honour; as I am forced to acknowledge, in Consequence of an observant Eye upon his Walk and Conversation, his Doing and Not-doing, his Discourses and Testimonies: Rather, in Humility and Heart's Simplicity, his Scope and Aim is to display and propagate the Works of God, seeing that he is a Guide into the Rest of the Spirit, and unto Repentance; and withal excites People unto the Exercise and Praxis of Godliness; which is certainly a good Work and Intent. For every Christian, be he who he may, is bound to edify his Neighbour in *Christ*, according to the Apostolic Doctrine, Col. iii. 16. Eph. v. 19. "Let the Word of Christ dwell in you "richly, teaching and admonishing one another in "Psalms, and Hymns, and Spiritual Songs; singing "and playing to the Lord in your Hearts." Who will hinder him from speaking with others concerning divine Things, concerning *Christ*, concerning God's Works, Wonders, Power, Grace, Love, and Mercy? And so much the less, as he has received such an *especial* Call and Commission for so doing; and God moves and impels him to do it, by his Holy Spirit?

God, at this Juncture, makes Use of all Sorts of Means and Ways, in Order to rouse up the World from the Lethargy of Sin, and to call them from Darkness unto Light. He frequently does something EXTRAORDINARY, and not only something *ordinary*. Marvellous and holy is his Way! "Out of the Mouths of Babes and Suck-"lings he perfecteth and prepareth Praise for himself," Psal. viii. 2. Matt. xxi. 16. Because, in our Days, (to

God

God let us complain!) many *learned* and *wise Ones* will not know of and confess Light and Truth, to the Glory of God; nay, do even, against the Witness in their own Consciences, set themselves in Opposition to it, with Design of suppressing it; therefore is God obliged to open the Mouth of a *Layman*, and to set him in the Midst, as a despised Light, for a Stone of Stumbling and for a Rock of Offence unto the Wise and Prudent. When our Lord *Christ* rode into the City of *Jerusalem* on *Palm-Sunday*, and "the Children cried in the Temple, saying, "Hosannah," to his Praise; this sadly disgusted and chagrined the Grandees of the Temple at *Jerusalem*; insomuch, that coming to *Christ*, they begged him to put a Stop to it, (Matt. xxi. 9, 15.) But *Christ* said, "If "these should hold their Peace, the Stones would im-"mediately cry out," (Luke xix. 40.) Because then, the *high-learned Ones* at *Jerusalem* would not receive *Christ* with Joy and Gladness, the *little Children* were forced to do it. For proclaimed *Christ* will be as a King of Glory. So now, because many among the *Learned* hold their Peace, who ought to speak; therefore must a *Child*, and an *Infant*, step forth, and declare and magnify the Praise of the Lord. Justly, therefore, ought we to call that good, which is good, without any Regard to the *Person* speaking, but to the *Word* by him spoken. "Judgment "must (after all) return unto Righteousness; and all the "Upright in Heart shall follow it," (Psal. xciv. 15.)

Now, whilst this *Layman* does nothing more than to speak of *Christ*, of his Name and Word; to require a Life like that of his; and to reprove false Christianity; to instigate Men to Repentance, and to give no Offence by his Word;—so long are we bound to let him stand, and to acknowledge the Work of God in him. Such as act otherwise, by persecuting and condemning, by slandering and reproaching, by rejecting and banishing him; let them see how they will be able to answer it before God, in their own Consciences. Amazing it indeed is, that, tho' *Evil* finds so much Indulgence and Room every-where, the *Good* can hardly meet with the least Favour and Toleration any-where! But why this? The World loves it's *own* Darkness more than Light. What

Lengths

Lengths may not Envy and Self-Love go to? Well, let the World rage and grumble as much as ever it will; yet, after all, "He that is *in us*, is greater and more mighty than He that is *without-side* of us."

This I was unable to restrain from you, in the Way of an Answer. Together with which, I commit and commend you to the Protection of Almighty God.

PAUL EGARD.

Dated *Norddorf*,
August 22d, 1624.

AN ADDITIONAL

KINDRED-NARRATIVE

CONCERNING

JOACIM TRESIER,

OF DORT, &c.

SEVERAL Years ago, their lived in the City of *Dort*, in *Holland*, a Person, whose Name was Joacim Tresier, a pious good Youth. After he was dead, his Corpse was set before the Windows in an Upper Room; where a Vine, that had shot it's Branches up on high, then bore ripe Grapes; which were also hanging directly over his Head. Now, upon the Return of his Spirit back again into the Body, he, upon his having espied the Grapes, raised himself up, and reached his Hand after them, intending to break some of them off. But, being very weak, and utterly unable to effect his Purpose, he fell down back again: Which made such a Noise, that the People in the House below heard it; for they had left him there, as a departed Person, quite *alone*. Upon this they sent a Girl up into the Room,

fearing

fearing that if a Cat ſhould be got at the Corpſe, it might mangle and disfigure it: For the Noiſe they had heard they imagined to be owing to ſuch a Cauſe. No ſooner however was the Damſel got up, but ſhe ſaw *Treſier* with his Head poiſed upon his Elbow. She, frighted and aſtoniſhed at this, flew down again with great Speed, averring, that *Treſier* above was ſitting upright. But this Account, or Declaration, was rejected by another as an improbable and incredible Repreſentation of the Caſe; and he aſcribed it to the Meſſenger's having, it may be, not ſeen the Thing aright. The other then, in order to get a more certain Intelligence of the Affair, ran up himſelf; but found the Thing juſt as the former had done before. This made *him* alſo hurry down Stairs as faſt as ever he could, and call up the whole Company in the Houſe, for Confirmation of this very ſingular Occurrence. Being come up all together into the Room, they not only then ſaw *Treſier* ſitting up and alive again, but they alſo heard him very pathetically bemoaning himſelf on Account of his Return into ſuch a troubleſome World from the greateſt Beauty and Heart-rejoicing heavenly Glory; which, as he ſaid, he was unable to expreſs to any Man; tho' he had as many Tongues as there were Hairs upon his Head. Now the Rumour of this ſingular Affair ſoon rang on all Sides to the great Admiration of many Perſons. And it went ſo far, that the Magiſtrates of *Dort* ſummoned *Treſier* to make his Appearance at the Town-Hall; in Order to learn from himſelf, what had happened to him. Here then he related as above, and the Gentlemen of the Regency, ordered his Account to be inſerted in the Regiſter-Book, as an Occurrence of a very memorable Nature, and uſeful to Poſterity. *Treſier* lived a long While after this, reproving Wickedneſs; and, from his own perſonal Experience, repreſenting the ſuper-excellent Riches of that Glory, which

we are to await as our happy Lot in the Life to come.—

So far, from the *Low-Dutch* Impression of our J. ENGELBRECHT's Writings, published in 1697; where, because of the Similarity of Subject, it is annexed to the foregoing *true Account and Vision of Heaven and Hell.*

At the Publication of all these Writings in *High-Dutch*, Pains have been taken to communicate still *more* Circumstances of *Tresier's* Occurrence to the Reader. But the Result of all this Scrutiny has announced to us no more than this. That the Thing fell out about the Year 1550. They tell you, that he never laughed afterwards; but was ever exhorting his Family and Dependants to make it their utmost Endeavour to become Partakers of, and to possess this great Glory, which he then had a Sight of. To which End He was used to say, "Order, I beseech "you, your Lives in such a Manner, as may be "well pleasing to GOD; and, fear ye the Lord." As his own Grand-Son has testified. For, after the Time, when this happened to him, he married, and in that State lived a very retired and holy Life to his very End; according to the Records and Testimony handed down in his Family until the third Generation. His present Great-Grand-Son is still in Possession of a Picture; which, we are assured, was taken after this Occurrence. On both Sides of it there is this Inscription very legible,

In the Year 1557, aged 42 Years. Above and below is this Couplet:

Since Man's so like a fleeting Shade,
In vain so much of Wealth is made.

Which

Which was an ordinary *Motto*, or Saying of his; whereby he exhorted People, not to purſue with ſuch Eagerneſs after earthly Things, or to be ſo glued in Affection to them; as he himſelf regarded them with Indifference, after ſo great a Glory had been at that Time diſcovered to him. In the Regiſtry of the City of *Dort*, the Records between the Years 1550—1557, have been ſeveral Years ſince conſumed by a Fire, which broke out there. During which Interval, probably this Wonder occurred; Foraſmuch as, from 1544—1550, nothing about *Joacim Treſier* is to be met with in the public Records.

If the Tranſlator ſuperadds the following Story, it may not perhaps be unacceptable to ſeveral Readers.

Mrs. *Anna Atherton* was ſick for a Quarter of a Year, and during that whole Time, neither ate nor drank any Thing, but the Juice of an Orange, and the Yolk of an Egg. She died apparently; and on her Return to Life, the firſt Thing ſhe ſpoke was as follows:

O Mother, ſince I have been abſent from you, I have been in Heaven. An Angel went before me to conduct me thither. I paſſed thro' three ſeveral Gates; and at length I came to Heaven's Gate, where I ſaw Things very glorious and unutterable, as Saints, Angels, and the like, in glorious Apparel; and heard unparalleled Muſic, divine Anthems and Hallelujahs. I would fain have entered that glorious Place, but the Angel that went before me withheld me; yet I thought myſelf Half in. But he told me I could not be admitted now, but I muſt go back, and take Leave of my Friends, and after ſome ſhort Time, I ſhould be admitted. So he brought me

hither again, and is now ſtanding at the Bed's Feet. Mother. you muſt needs ſee him, he is all in White. Her Mother told her, it was but a *Dream*, or *Fancy*; and that ſhe knew not what ſhe ſaid. Whereupon ſhe anſwered with a Deal of Vehemency, that it was as true as that ſhe was there preſent.

She alſo told of three or four Perſons deceaſed ſince her Trance, whom ſhe ſaw paſſing by her, while ſhe ſtood at the Gate: And the Thing, tho' in Part unknown before, proved in *Fact* to be as ſhe had declared it.

She lived two Years after, and died in full Aſſurance of her Salvation.

Atteſted by her Brother, Dr. *Atherton*, Phyſician, of *Caermarthen*.

See this Story at large in *Turner*'s remarkable Providences, 2d Part, Chapt. XXXIV. Page 34.

A Supplement,

A

Supplement, *or* Appendix,

CONTAINING AN

ABRIDGEMENT

OF

JOHN ENGELBRECHT'S

Two VISIONS

OF THE

NEW HEAVEN and the NEW EARTH;

AND OF THE

MOUNTAIN of SALVATION;

Tranſlated from GODFREY ARNOLD'S LIVES of the BELIEVERS, from Page 640—653.

To which are alſo added

Some further intereſting EXTRACTS from the other Parts of his WORKS,

Being greatly conducive towards throwing more Light upon his PERSON and LABOURS in the World.

An EXTRACT from the AUTHOR'S INTRODUCTION to the following VISION. Book 1, Piece iii, Page 370, of the *German*.

—IV. NOW, my dear Brethren and Sisters! because you have said to me in several Places of the World, out of *Brunswic*, that you could wish I would be so kind as to pen down in Writing that fine *Vision* of the NEW HEAVEN and EARTH; therefore do I give you for Answer, that I have already penned it down several Years ago, at *Brunswic*. And whereas I have not *this* along with me, and of Consequence cannot communicate it to you in Writing now upon this Journey, as I have written it down at *Brunswic*; which has occasioned you often to request of me to be so kind as to pen it down again just as I relate it; that I would however be so kind as to write it down a *second Time*, and communicate it to you; seeing that I have not that Account of it now along with me, which I have already drawn up and written down at *Brunswic*;—therefore do I now perceive in myself an Impulse of the Holy Ghost to this End; intimating that, at *your* Instance and Request, I am to pen it down anew. Thus then, for *your* Sakes, will I write it down again, just as the Holy Ghost shall now direct and cause it to turn out: And I will, upon this Journey, communicate it unto you, seeing that I have not now the first Account along with me, so as several Years since I drew it up and wrote it down at *Brunswic*; but which is now in my House at *Brunswic*.

V. But however, before I pen down this *Divine Vision*, I must first briefly mention, that I receive my VISIONS in *two different Ways*: Lest ye might stumble and be offended at *this* Vision, in Case ye were to think and say, that I, having seen this Vision *corporally*, with my visible, bodily, open Eyes, when broad awake; ye might withal think and say, that it must have been an Impossibility for me to have seen all *that* with *bodily* Eyes, which I affirm and write concerning *this Vision*. Thus then, I say, that GOD gives me the Visions in *two different Ways*. Sometimes I see them with my bodily Eyes, when I am broad awake; but again, at other Times, my *Spirit* is entranced; in which Situation then, I, *in Spirit*, see Abundance of divine Revelations, whilst I am in this extatic Rapture.

VI. But

down. This Sun, Moon, and Stars, did all shine together upon the new Earth, many thousand Times brighter than when we see any Thing shine in Reflection from a Crystal Mirrour; so very bright and beauteous was the Earth, and bedecked with fine Flowers of every Kind; which also shone and glistened in a Way that cannot be expressed, displaying every Kind of beautiful Tint and Colour, which also exhibited the Omnipotence of GOD so much the more; considering that he is able to create every Thing he pleases, and as beautiful as he pleases.

But upon the New Earth he at first saw no Person of any human Form, excepting the Lord *Christ* only; who presented himself in a bodily Form, and indeed in the Form of a beautiful young Man: And he had a real human Body and Stature, the very same as our Bodies; yet not such a gross, earthly Body as that we have at present; but a glorified, heavenly, transparent Body, so bright and transparent, that one might see the very Heart in his Body: His five Wounds shone brighter than the Stars, and his Body throughout diffused a brighter Lustre from it than the Heaven with it's Sun, Moon, and Stars: Moreover the Lord *Christ* had such a bright, clear, and transparent Countenance, that in it JOHN ENGELBRECHT saw his own Face, in a Manner much clearer and brighter, than otherwise it could have been done from the Reflexion of a bright and clear Crystal Mirrour; the bare Reflexion upon which did, thro' his whole Life, occasion such a great Joy in his Heart, that he did not know with what Joy in the World to compare it.

Having then seen the Lord *Jesus* in a Form so transcendently and immeasurably beautiful, he said to him, "Ah, "my dear Lord Jesus Christ, be pleased to shew me thy "dear Father;" whereupon instantly a Flame issued forth from the Heart of the Lord *Jesus*, which filled Heaven and Earth, rendering them both many thousand Times more bright and resplendent than they were before.

Then he also said to the Lord *Christ*, "Be pleased to shew "me

phical Difficulties raised about them. To HEARD and SEEN must every Thing give Way, (John iii. 11, 32.)

Furthermore, it may well be said, that if any Adept in modern *Physics* and *Metaphysics*, even in the best Mind, were obliged to reconcile all Scripture-Facts and Appearances with the Maxims of these Sciences, he would have enough to do; and would, after all, fall very short of succeeding in it. Let GOD then be true, even *though* all modern Philosophy (changeable hitherto as the Moon) *should be found* a Liar.

"me the Holy Ghost likewise;" when instantly many thousand Rays issued and beamed forth from all the Members of the Lord Jesus, as when a great Number of Rays are emitted from the Sun. And thus did he see there the *Holy Ghost* proceeding both from the Father and the Son. Moreover also he saw the *Father* in *Christ*, and *Christ* in the *Father*; for the entire Body of *Christ* was filled with the *Father*, with the Divine, fiery Essence, Light, and Glory, and was also again in the fiery divine Light and Glory.

And thus did the holy and supremely *blessed Trinity* reveal itself to him. For God may reveal himself to a Person in what Way and Manner soever he himself pleases, no Man can hinder his so doing; neither hath any Man the least Pretension to controul him in it; for as much as he is an almighty and sovereign Being, or Essence.

Hereupon said J. Engelbrecht to the Lord *Christ*, "Please "to shew me the believing Souls likewise." Whereupon the Lord Christ leading him a Degree farther into the *Father*, there shewed him the believing Souls in the Hand of God, in which they were incapable of being reached and affected by any Torment; so far from it, that they lived in perfect, heavenly Joy and Felicity, for therein were they comforted and rejoiced. But he saw them under the Form of little Sparks of Fire throughout burning and luminous; yet brighter much than any earthly Sparks of Fire, and many hundred thousand Times thousand in Number, flying about one amongst another; pretty much in the same Manner as when, at some great Conflagration, when Houses take Fire in a City, a numberless Quantity of little Sparks issue out, and hover about in the Air one amongst another. Now these did laud and praise God with singing and playing in heavenly Joy.

Farther said J. Engelbrecht to the Lord *Christ*, "Ah, "my dear Lord Jesus Christ, now also be pleased to shew "me the Soul of my Mother, in a bodily Shape." But the Lord Christ made answer, "Thou shalt see thy Mother in "a bodily Shape at the last Day, when I raise the Bodies of "all Men from the Dead." But he was not to be put off and pacified with this; but further importuning the Lord *Christ*, said, Ah, my dear Lord Jesus *Christ*, pray shew me the Soul of my Mother in a bodily Shape: For art thou not an Almighty Lord? Canst thou, and may'st thou not do every Thing thou pleasest? Or can any one hinder thee from so doing? Surely, if thou hast it in thy Power to effect so much,

much, that the holy Angels, who doubtless also are Spirits, appear to Men in the World in a bodily Shape; certainly thou hast it in thy Power also to give me an Opportunity of seeing the Soul of my Mother in a bodily Shape.

Now having urged this with such a serious and resolute Importunity, the Lord *Christ* said to him, "Art thou so "desirous of it; why, then I will shew thee here all Souls "in a bodily Shape?" To which he having made answer, "Yes, I am heartily desirous of it;" the Lord *Christ* then bid him go back again into the Old World, and there to cry out, "Arise ye dead, all of you that have fallen asleep "in the Name of Christ, and no others." And from that very Hour he was, in Vision, conducted out of the new World into an old one, which was just like the present World: And there he was placed upon a very high Mountain, from the Top of which he could command the Prospect of the whole World: And here He cried out aloud, as he had been commanded to do, saying, "Arise ye dead, all "of you that have fallen asleep in the Name of Christ and "no others; for Christ is he who says it!" Scarce had he uttered these Words, before many Graves opened and Bodies went forth, who came all of them immediately into the new World, and he also came back together with them into it, into Paradise: And he saw that all these Bodies came to be ranged round about the Lord *Christ*; all of them being reflected with great Lustre from Him, and He, the Lord *Christ*, being again reflected with equal Lustre back again from every one of them. Just as when a Globe of Crystal is suspended in a Room, and a great Number of small Crystal Globes are also suspended round about the large one, being every one of them, as bright as a Crystal Mirrour; then may all the small Globes be seen to be reflected with a strong Lustre from the great one, and the great one again from every one of the smaller ones: In such a Way as this did J. ENGELBRECHT see all these Bodies brightly reflected from the bright and clear, transparent Body of the Lord *Christ*, and the Body of the Lord *Christ* again reflected from each of these bright and clear, transparent Bodies. For all these Bodies were as bright and clear, and transparent as the Lord *Christ's* Body was; for "they were all fashioned "like unto the glorious Body of Christ." Nay, these Bodies were so clear, bright, and transparent, that JOHN ENGELBRECHT could see thro' and beyond all the Bodies, and see and discern him, who was at five or six thousand Miles Distance from him, as clearly and distinctly, as he could one that was standing just before him, and thus was there

no

no Neceſſity for aſking, who is this or that Perſon? For whoſoever his Eyes ſaw, all them he knew. Thus did he ſee *Adam*, and *Eve*, *Abraham*, *Iſaac*, and *Jacob*, *David* and *Solomon*, *Mary*, *Elizabeth*, and all the Believers. And thus of Courſe did he ſee his own Mother likewiſe, in a bodily Shape; knew her alſo inſtantly, and ſaw his own Face brightly reflected from her Face, as from a Cryſtal Mirrour; perceiving withal what a Likeneſs and Reſemblance there was between them both.

He likewiſe ſaw beautiful Birds flying under Heaven thro' the Air, which had golden Plumage upon their Bodies. They ſung marvelloufly fine, lauding and praiſing God with their (various) Notes. Here he alſo obſerved, that *David* and *Solomon*, having wafted or tranſported themſelves from the Earth to the Heaven thro' the Air, wiſhed to have there two pretty little Birds come and perch upon each of their little Fingers, and there to ſing in lovely Notes to the Glory of God; and it was done according to their Wiſh. For the two pretty little Birds came, and perching upon the little Finger of each of them, ſung in admirably fine Notes to the Glory of God: And it was in ſuch an incomparably glorious Strain, that it was many thouſand Times more charming, than all the Muſicians in the World put together are any Ways able to imitate.

But upon the New Earth he ſaw all Sorts and Kinds of beautiful Animals, which had marvelloufly fine Golden Skins over their Bodies, with Hair of Gold; which alſo ſhone with a Luſtre without Parallel, or Meaſure. With theſe the other Believers upon Earth entertained and diverted themſelves; alſo lauding and praiſing God on their Account, ſeeing that he hath created ſo many wonderful Creatures of all Sorts and Kinds for his own Praiſe and Glory; from whence alſo they knew and acknowledged the great Wiſdom and Omnipotence of God.

Now J. Engelbrecht having ſeen and alſo heard there how the Saints did laud and praiſe God, in every Kind of Way and Manner, ſinging and playing marvelloufly fine;—the Lord *Chriſt* then ſaid to him, "Now go thou back again "into the World, and tell the Children of Men what thou "here ſeeſt and heareſt: And inform them, that if now "they have a Mind to come hither into Paradiſe, where "they may have every Thing Heart can wiſh, and they "deſire; and if they have a Mind to have their Bodies "alſo changed and glorified, ſo as to be faſhioned like unto

" my glorified Body; then must they repent from the very
" Bottom of their Heart, in a true and sincere Manner, and
" so as no more to resist and counteract the Holy Ghost by
" *known Sins*; so that he may be able to work within their
" Hearts Faith in me, whereby they may be saved; and so
" that he may first be able to glorify their Souls in Time:
" For no Man's Body shall be glorified in Eternity, whose
" Soul hath not been first glorified in Time. But if now
" their Souls are first glorified in Time, then shall their
" Bodies be also afterwards glorified in Eternity. But if so
" be their Souls are not first glorified in Time by the Holy
" Ghost, neither shall their Bodies be glorified in Eternity; but
" shall, together with their Souls, remain eternally unglorified,
" and eternally burn and roast in Hell," (Rom. viii. 11.)

Now the Lord *Christ* having issued this Command forth unto JOHN ENGELBRECHT, he replied to him again, Ah, my dear Lord *Jesus Christ*, I beg of thee, if it be thy Will, to let me by all Means stay along with thee here in Paradise, that I may here contemplate thy Glory, and laud and praise *Thee*, together with the *Father*, and the *Holy Ghost*, in Fellowship and Conjunction with all thy Elect. For should I go back into the World, and tell People *that*, which I do hear and see in this Place, certainly they will not believe thou hast made any such *Revelation* unto me: For never in all their Lives have they heard such Things as these in the World; which will of Course make it appear at least a strange and whimsical, if not a lying and fictitious, Tale to them: So that they will be ready to say, that I have dreamt these Things—they are Conceits and Chimeras of my own Brain —or that the Devil has revealed them to me; and will thus, of Course, calumniate and vilify thy divine Work. And this now pains me to the very Heart, to be forced to hear thy divine Work so evil-spoken of, and vilified. Therefore let me, I beseech thee, stay with thee here in Paradise, if it be thy Will, and do not send me back again into the World, in Order to tell People *that*, which thou dost here reveal unto me; lest the Ungodly might calumniate thy divine Work in the same Manner, as I have so often been already forced to hear, how they have calumniated thy divine Work, when I have told them *that*, which thou hast revealed to me in Heaven. Moreover, when I tell them *these* Things, even beyond what they have ever yet heard, they will be sure to calumniate and traduce them a great Deal more still. (See Joh. iii. 11--13, 31--34.)

But to this the Lord *Christ* replied, and said, " Do not
" thou

"thou mind this at all! Go thy Way, and do what I com-
"mand thee! What though there are many in the World,
"who speak Evil of my divine Work, and of *this Revelation*;
"yet will there be also many found nevertheless, who will
"hearken with Joy unto that which I here reveal unto thee.
"But I shall know how to reach the Scoffers and Mockers,
"and to punish them, when my Time is come; and more
"especially, because they wantonly revile, ridicule, and
"despise my divine Work; though, after all, they do not
"understand it, (Jude 10.) But forasmuch as thou art
"obliged to hear, and art, on that Account, so very much
"disquieted and grieved at their speaking Evil of my
"divine Work;—do thou then suffer it patiently; for the
"more thou suffereſt for my Sake in the World, and in
"Time, so much the more shalt thou in Body and Soul be
"everlastingly rejoiced, in Eternity. Now therefore go
"back again into the World, and do what I command
"thee. Haste away, take a direct Course, gird thyself
"high up; let not the trailing Garment of this World
"hang any Ways dangling about thy Feet, so as to obstruct
"thy Race onwards; do not suffer thyself to be diverted
"and detained by any Man: Haste away, take a direct
"Course! I will follow after and back thee; I will soon
"come, to make an End of an ungodly World, and to re-
"ceive my Believers and Faithful-Ones to myself into my
"Kingdom; that they may live with me here in everlasting
"Joy and Felicity; and the Ungodly I will send away from
"me, and consign to the Abyss of Hell."

With the Tenor of this Compellation of the Lord *Christ*, JOHN ENGELBRECHT complied, so far as to be willing to return back again into the World. But, as was already mentioned, having taken Notice that *David* and *Solomon* had wafted, or transported, themselves through the Air in such a Manner, and that the Birds sung in such charming melodious Strains upon their Fingers; as also the other Birds under the Heaven; and the Thing pleasing and rejoicing him very much in his Heart;—therefore, addressing himself to the Lord *Christ*, he said, Ah, my dear Lord *Jesus Christ*, since now it is so, that I am to return back again into the World, and to tell People what I here see and hear; I beseech thee therefore to permit me, however, first of all, to waft and transport myself also aloft to Heaven to *Solomon* and *David*, that I may hear these Birds more accurately and distinctly still; so that, being come back again into the World, I may know how to speak so much the better what a glorious State of Things there is here in thy Paradise;

so as that People may from thence imbibe a so much the greater Desire after the Coming hither into thy Paradise, where Things go on so gloriously.

This Request of his the Lord Christ granted him forthwith; and said, "If thou art desirous of so doing, then "waft and transport thyself first of all up to *Solomon* and "*David*; for here is nothing any more impossible to my "Believers. Here they have it in their Power to do every "Thing they have a Mind to do." Whereupon JOHN ENGELBRECHT did actually waft and transport himself to *Solomon* and *David*, and there heard more accurately and distinctly how the Birds sung upon their Fingers. Moreover *Solomon* and *David*, clasping him in their Arms, embraced and kissed him.

Then said he to them: Now I should like to take the Sun into my right Hand, and the Moon into my left; and should like also to fly about under Heaven, and count all the Stars. And the two heavenly Kings, *Solomon* and *David*, answered him, "Art thou desirous of this, then transport thyself "farther upwards towards Heaven, and do what thou "wilt; because here is furthermore nothing impossible to "us; here we can do every Thing we have a Mind to do." Whereupon he transported himself still higher up towards Heaven, and took the Sun into his right Hand, and the Moon into his left, and flew about hither and thither under the whole Heaven, and counted all the Stars:—But (all this was done) according to the Standard of the divine Wisdom, and not according to the Line of ratiocinative, natural Wisdom.

And having executed this, he let the Sun and Moon go again; and then he there conceived a Wish within his Heart, that he might be allowed to penetrate onwards thro' the starry Heavens, and to see what a State Things were in there. And it happened to him, acccording to his Wish: He was conducted through the starry Heaven into *the eternal* (or infinite) *Space*, where GOD hath dwelt from all Eternity within his ownself, before he created Heaven and Earth, and made any Creature. Now here he saw no created Being; here he saw nothing but the heavenly, divine Essence, Light, Lustre, and Glory. Here it was so glorious and beautiful, that there is no Possibility of expressing it in Words, (2 Cor. xii. 2, 4.) JOHN ENGELBRECHT, unto whom it was exhibited in the Vision, speaketh of it thus: "Here I am forced to lay my Finger upon my Mouth, be-

"ing

ing perfectly incapable of ſpeaking any Thing farther about it. For that which is the Moſt holy and the Moſt glorious, wherein GOD hath dwelt from all Eternity within his ownſelf; of this will nothing be revealed to any wicked Man in the World; no, nor to all Eternity: Neither to the godly will it be *fully* revealed in Time, what a great divine, heavenly Glory properly there is *there*; this will be reſerved for them until the other, everlaſting Life: When they come thither, then will they experience what a glorious Manſion that is, where GOD hath been reſident within his ownſelf from Eternity, and what a glorious State, Joy, and Delight there is *there*."

Now whilſt he was thus in the eternal and infinite Space, alſo wiſhed to ſee the Lord Chriſt there with all his Elect ound him, in the very ſame Manner wherein he had ſeen m upon the New Earth in Paradiſe: Whereupon immeately the Lord Chriſt ſtood before him, and all the Elect und about him; and all *their* Bodies were again gloriouſly flected from the Body of Chriſt, and that of Chriſt from ery one of *their* Bodies, in the very ſame Manner wherein had before ſeen it in Paradiſe.

Then ſaid the Lord Chriſt a ſecond Time to him, that he ould go back again into the World, and tell Men what d been revealed to him. At the ſame Time three hildren, who had not long before died one after the her, within the Space of ſeveral Weeks, gave him a Comiſſion what he ſhould ſay for them to their Parents in the 'orld. One of them ſtood at the right Side of the Lord hriſt, and his Name was *Chriſtian*: It was the Miniſter of *inſen*'s little Son, a Child of about a Year and an Half d, when he died. The ſecond Child was a Virgin, ghteen Years of Age, the Toll-Gatherer of *Winſen*'s aughter; and ſhe was ſtanding at the left Side of the ord Jeſus. The third Child was a Stripling, likewiſe ghteen Years of Age, the old Chaplain's Son at *Winſen*: at his Father had been alſo dead ſome Time before, and as in Heaven; the Mother however was ſtill living in the 'orld. And the Youth, or Stripling, ſtood directly beond the Lord Chriſt, and JOHN ENGELBRECHT ſaw him rough the Body of Chriſt, as through a bright tranſparent laſs, and the Youth ſaw *him* alſo with equal Eaſe through hriſt.

And the three Children began to ſpeak, one after the her. And indeed the little Child firſt of all ſmiled in

JOHN ENGELBRECHT's Face in a very loving Manner; Whereupon he said to the Child, "Little *Christian*, what "art thou here too?" And the Child answered, "Yes, I "am here too, and am now become an heavenly King." And farther said the Child, I beg of thee, my dear JOHN, since now thou art going back again into the World, be so kind as to go also to my Mother, who hath borne me under her Heart, and brought me to the Lord Christ; and tell her, that I wish her many thousand Times a good Night, and everlasting Salvation; and go to my Father too; and tell them, that they must not be at all sorry on my Account; for I am here in perfect, heavenly Joy and Glory; neither shall I come back again to them into the Vale of Tears and Heart's Grief; but they will however come soon to me into the eternal, heavenly Joy and Glory.

Then said the Virgin, or Young Woman, to him, I also beg of you, my dear JOHN, since now you are so soon to go back again into the World, be so kind as to go also to my dear Father and Mother, and tell them, I shall soon celebrate my Marriage with my heavenly Bridegroom; the Marriage will soon commence, the Letters of *Invitation* unto this *Wedding* are already written in the heavenly Chancery, and every Day from thence dispatched into the World to Mankind, in Order to bid them to it. Therefore be so kind as to tell my Parents to make quite sure of *their* Coming also with the rest to this Marriage. The Marriage will commence soon, last eternally, and never pass away again any more; it will be far more glorious than any Thing they can ever believe. Here will it be everlastingly transacting, and in Fact subsisting, (Rev. xix. 7—9.)

But the Stripling said to him, I also beg of thee, my dear JOHN, since thou art going soon back again into the World, be so kind as to go also to my dear Mother, and tell her, that I am here in perfect heavenly Joy, an heavenly King: I would not exchange it to become a King over the whole World. Therefore do, pray, tell my Mother too, not to be grieved at all on my Account, and to wish me, willingly, and with Pleasure, *that* heavenly Joy and Glory, which GOD doth wish me. GOD will also not leave her neither in her sorrowful State of Widowhood. Neither let her be grieved and anxious, on Account of her being old and poor; she will also come hither soon, and will renew her Age, like an Eagle, and will be verdant and blooming to all Eternity. Her old Age will be turned into everlasting Youth, her Poverty into everlasting Riches, her Sorrow

into

into eternal Joy, her Sickness into eternal Health: Thus will all her Cross and temporary Sufferings be converted into everlasting Joy and Felicity.

Now the three Children having thus finished what they had to say, by Way of Commission to him, the Lord *Christ* gave him a golden Can into his right Hand, and a golden Cup into his left, with these Words: "There then, travel "thou back again into the World, and pour out unto every "one a little Sup of my heavenly Wine: And to those now "who relish the small Grace-Drops of my heavenly Wine, "and entertain a longing Desire of Coming hither to my "heavenly Marriage, and would fain have enough and their "Fill of my heavenly Wine to all Eternity—tell such that "I will soon come, and fetch them to my heavenly Mar-"riage; here shall they have enough and their Fill of my "heavenly Wine, to all Eternity; here they shall have all "that their Hearts can wish and desire ever and eternally. "And as to those now who have a great Desire of coming "hither, but have a great Cross in the World, and are "forced to drink the Water of Affliction;—say to *them*, "that they must bear their Cross with Patience, and drink "the Water of Affliction with Patience, so long until my "Time and Hour cometh, when I shall turn the Water "of their Affliction into a Wine of Joy. Let them also "await this happy Hour in Patience; and let them not "desire to come hither, until the Hour comes, when I "will send for them. Let them ever live in my Will; "rather choosing to have, according to my Will, Anguish "and Cross, than according to their own Will (against "my Will) to be released from it: For in my Will they "enjoy Happiness and Salvation, initially here in Time in "the Midst of the Cross, and consummately hereafter "to all Eternity, exempt from Cross: For in my Will "alone are Salvation and Happiness to be found, under "the Cross, as well as in an Exemption from the Cross. "And even though they should have no Cross in the "World; yet, if they live detached from my Will, they "are, for all that, unhappy People: Whereas, although "they may have a Cross according to my Will, and live "in my Will, under the heaviest Cross; yet are they happy "nevertheless. However, let them not *make to themselves* "any Cross, and thereby look for Happiness; that is not "my Will, but rather that the Cross *which I lay upon them*, "they should bear patiently with a good Will, without "struggling, striving, repining, and murmuring against "it. For the more patiently they resign themselves up to

"the

" the Cross, and the more willingly they bear it, so much
" the better is it for them, and so much the lighter will the
" Cross be for them to carry: Whereas, with how much
" the more Regret and Ill-Will they bear and suffer the
" Cross; so much the heavier do they thereby render the
" Cross unto themselves; which is not my Will. And yet,
" what I lay upon them, *that* must they however bear,
" whether they will or not. Now if they bear it with a
" Good-Will, then doth the Cross do them Good; and be-
" comes more and more easy for them to bear: But if they
" bear it with an Ill-Will, then it does them Hurt, and
" becomes more and more heavy for them to bear. There-
" fore tell the Men in the World to guard against a Regret
" and Ill-Will under the Cross, and that they may desire
" to bear all their Cross with Patience; because the Cross
" will then do them good, and prove profitable and blessed
" to them, temporally and eternally."

So this is the Vision of the New Heaven and the New Earth, which JOHN ENGELBRECHT saw. The Commission he received during the same, he faithfully executed; and especially, when he came to Persons who had drunk out of the Cup of the Cross; to *them* he gave a Sip and Taste of the Drops of Consolation out of the golden Can of the divine Word, refreshing them with the consolatory Texts of the Holy Scripture.

N. B. This Vision, *at large*, contains 227 8vo Pages in the Original *German*.

A VISION.

A

VISION

OF THE

MOUNTAIN of SALVATION.

AN especially comfortable Vision for all the Hearts, who are labouring in Spirit under the grievous Pressure and Misery of Sin, and are longing after their Redemption,—did GOD the *Lord* manifest to him, after this. He was conveyed in Spirit to the Top of a very high Mountain, from whence he had a Prospect of the whole World. And he saw that the whole World was overspread with Water; in which there lay a great Multitude of Men, some of whom were swimming *towards* the Mountain; whereas others were, on the contrary, making their Way *farther* and *farther out* into the Water *from* the Mountain. A dreadfully tempestuous and violent Wind came also upon the entire Confluence of Water; which terribly agitated and tossed the Waves of the Water hither and thither. And those that were swimming *towards* the Mountain were by the Wind and Waves driven nearer and nearer unto it; whereas those who were swimming *from* the Mountain, were by Wind and Waves driven further off from it continually, coming farther and deeper out into the Water. And those who were swimming *towards* the Mountain, called upon GOD, and prayed to him, that he would be pleased to lend them his Aid to get out of the Water, according to his own good Pleasure; but those who were swimming *from* the Mountain did not do this.

Now JOHN ENGELBRECHT having heard upon the Mountain, that those, who were swimming *towards* the Mountain, did so call upon and cry to GOD; he also then prayed for them likewise; calling upon GOD in their Behalf, that he would be pleased to deliver them out of the Water, and pluck them out of it upon the Mountain.

And whilst he was praying in this Manner, he saw an holy Angel standing by him upon the Mountain; who, reaching his Hand out to them, one after another, did thus

pluck

pluck them out, one after the other, upon the Mountain; so that not a single Person of all those who were swimming *towards* the Mountain, remained afterwards in the Water.

The Interpretation, or Signification of the Vision, was also at the same Time given him in an accurate Manner: For Instance, The Mountain signifies GOD the *Lord*. The Water denotes Sin, with which the whole World is overspread and deluged, as with a Flood. The Men in the Water signify all the Men in the World, without the Exception of any one single Person; for they are all of them swimming in the Deluge of Sin. Those who are swimming *towards* the Mountain, and calling upon GOD, that he would be pleased to deliver them out of the Water, signify those Men, who being inwardly sensible of the Misery of Sin, are acquainted with the Danger they are in under Sin: For which Reason also they cry unto GOD, that he would be pleased to deliver them out of it: But those, who swim *away from* the Mountain, denote the Ungodly, who persist in Sin, getting every Day deeper and deeper into it, and coming farther and farther off from GOD. The tempestuous Wind, and the Waves agitated by it, signify the Judgments and Plagues on Account of Sin; that is, all Kinds of Sickness, War and Bloodshed, Hunger and Anxiety, Pain, Sorrow, and all Sorts of Plagues, which are wont to meet and befal not the Ungodly alone, but also such, who turn themselves towards GOD; but which must be subservient to the Good of the latter, and drive them to GOD. The Angel, who plucks them out of the Water, denotes the great Angel of the Covenant, *Jesus Christ*; who plucks all those, who turn themselves to *him*, out of the Misery and Distress of Sin.

N. B. This Vision, at large, contains 83 Pages in the Original.

Some

Some further interesting

EXTRACTS.

From a Letter to *Popke Popkes*, Book 2, Part 1, P. 167--196, of J. E's. Works in *German*, dated *May* 3, 1641.

—II. BY your Letter I have understood that there are good Christians still at *Groningen* and *Amsterdam*, who take a great Deal of Pleasure in these divine Works of GOD, and that they do all they can to propagate them: Nay, that there are at *Amsterdam* good Christians, who do all they can to forward to the Press what they have of these VISIONS in *Manuscript*, or which has not yet been printed.

III. I am in Hopes they will remain constant, and proceed in this good Purpose of their forwarding it to the Press as soon as ever they can; so that the WORK OF GOD may be ever more and more spread abroad in the World, and many Persons be thereby furthered unto the Kingdom of GOD; and that even the Good may be confirmed in their Faith and good Confidence in GOD. This is *wholly* and *solely* the Reason of my desiring to have more and more of these divine Works got to the Press from Time to Time; and that good and well-meaning Christians might let nothing hinder them in this their good Purpose of doing what in them lies to forward them to the Press.

If it were not for this, every Thing might, for me, still lie in the same Obscurity, wherein it has however lain so long: For my own Person, I care not a Rush about it. Because I do not aim thereby to render my own Person great and celebrated in the World; but my whole and sole Aim and Endeavour is to promote the *Glory of* GOD, and the *Salvation of Men*; as to which I have already expressed myself sufficiently.

IV. And whereas also you have written to me, that you have given the Vision to be copied out, which I had last *Ascension-Day* (in the Year 1640) and to which I have prefixed a Prayer, (an Invocation, or Address to Christ) which is a Part of the same; and you now write me Word, that *this* shall also be forwarded to the Press; and I can very well remember

remember that *Anthony Janssen* never had this Prayer to copy with the rest, out of my Hand, and of Course that you have it not;—therefore do I now transmit you this Prayer, in Order that it may be printed (not without it's very good Reasons) in it's Place at the Beginning; if, by any Means, this Vision can be forwarded to the Press.——

Ibid. From Page 177—183.

—XXIV. THE Lord *Christ* appeared bodily to me in this World, before my visible, waking Eyes, in a corporeal Form. He had a glorified, bright, transparent Body. He also shewed me his five Wounds, the same that he shewed unto *Thomas*; in Order to the making him believe, with the greater Certainty, that it was *He* his ownself, and not the *Devil*. There also appeared unto me, together with *Him*, twelve Angels in a bodily Form, and they then were arrayed in glistering Apparel. But the Lord *Christ* was not arrayed in glistering Apparel; but he appeared with a real, glorified, transparent Body, such a one as he also in very Deed and Truth has.

XXV. Whence I know perfectly, that *He* is Lord of Lords, and King of Kings, seeing that he hath a glorified, heavenly, transparent Body; with which he is able in a Moment to pass, like a Spirit, whithersoever he himself pleaseth; being able therewith to penetrate and pervade the very Stones and Walls: And, be they as thick as ever they may, yet is *He* able, like a Spirit, to penetrate and pervade them. Such a glorified, heavenly, and transparent Body has the Lord *Christ*, and thus has he an *immortal* Body. All the great Lords and all the Kings in the World have a frail, impure, stinking, *mortal* Body, which the Worms have Power to prey upon. But such a wretched, natural, earthly, *mortal* Body *Christ* hath not; but *He* hath a supernatural, heavenly, immortal Body: Therefore is *He* also, without Doubt, superior to all the Kings of the Earth.

XXVI. So then this heavenly King had a Retinue, or Guard, of twelve heavenly Personages, being twelve holy Angels and heavenly Princes; each of which is also stronger than all the Men of the World put together: An Example and Proof of which we have in that Holy Angel in the Camp of the *Assyrians*, (2 Kings, xix, 35.) which single "Angel "smote in one Night an hundred fourscore and five Thousand." Now then, if one single Angel is able to slay so many

Thousands of mighty Warriors in an Instant; well e also, with equal Ease, slay, if God so pleases, all ind. Thus is one Angel stronger than all the Men World put together. Now the Lord *Christ* had twelve ngels and Servants as these in his Retinue, attending him in bodily Form; just as *He*, in particular, had Disciples in the World, who attended and waited im. But these Angels stood in due Arrangement, on ide of him, and behind him: Six of them were at his and six of them behind him. Three stood at his Hand, and three at his left; and the six that stood l him formed two Ranks, three behind three. And ole Chamber was through and through illuminated, full of bright Sparks of Fire and Stars, everywhere ning the Lord *Christ*.

VII. In such a Majesty and Glory I saw the Lord *Christ*, er with the *Father* and the *Holy Ghost*: God the *Father* ed like a large Rainbow variegated with all Sorts of ost beauteous Colours; for God, being a Spirit, can ay reveal himself in whatsoever Way and Manner *He* ; wherein no Man has any Right to prescribe to, or ul him. So I saw the *Father* in the Form of a Rain- surrounding the Lord *Christ* on every Side, in the of which the Lord *Christ* stood. And I saw the *Holy* again, in the Form of many Thousands of Rays, beamed forth from all Parts of his Body. In this lid the Lord *Christ* appear unto me in a Form glorious d all Measure and Parallel, together with the *Father* ne *Holy Ghost*, and with twelve Angels. In great y and Glory did *He* appear to me at *Brunswic* in my ber, in broad, clear, Day-Light, and before my clear, , and broad-waking Eyes; so that I was then as much s clearly awake as I am now awake, whilst I am ng this down.

VIII. And, at the Time of his thus appearing to me, appened, that I was in great Poverty and Distress, d great Hunger and Anxiety; seeing that for several before, I had had nothing to eat, nor any Money to buy hing with. Moreover, I at that Time kept my Bed, as praying to God, to be pleased to give me Patience the great Cross and the sore pinching Famine I found in. For Hunger is a sharp Sword, with which I was t Time grievously tormented and distressed. This me beg of God to be pleased to give me Patience, so midst this great Anguish and Famine I might not be

pusilanimous and despondent; but rather that I might suffer this Anguish and Famine with Patience, as long as it should please GOD to let me suffer it.

XXIX. Now, whilst I was praying thus, and patiently resigning myself up, amidst all Sufferings, unto the Will of GOD, and was very patiently satisfied with the Will of GOD, and had quite resigned myself up unto the Will of GOD, to suffer thus the Hunger spoken of, as long as it should please GOD to have me suffer it;—at this very *Crisis* the Lord Christ appeared unto me, in such a glorious Majesty, as hath been now described by me. When, therefore, he addressed me very friendly, and shewed me his FIVE WOUNDS; whereby I was to know certainly, that it was He himself, the same that had been crucified, dead, and was risen again from the Dead; who manifested himself to his Disciples, and particularly to unbelieving *Thomas*; unto whom he disclosed and shewed his *five Wounds*; in Consequence whereof *Thomas* then became believing.

XXX. So was I then firmly to believe HIM to be the Lord *Christ*, who neither could or would forsake me amidst my grievous Cross and Sufferings; especially would he not forsake me under the pinching Hunger I found myself in; and, by Way of Confirmation to my Faith, he gave me a Rix-Dollar of the Place, and with that was I to buy me something to eat. He said also at the same Time, " As " really as I now give thee a Dollar of the Place, so really " and certainly am I able to give thee an hundred Thousand " Rix-Dollars; upon which thou mightest live naturally " in the World, if it were my Will so to do; insomuch " that thou shouldest have no Need to take any Thing " of any Man, were they ever so much inclined to give " it thee.

XXXI. " But now it is not as yet my Will to have it so, " and to give thee so much at once; for good Reasons, that " thou mayst not have thine Eye and Trust upon *Money*, " but upon *me*. *I* am Plenty of Money to thee: I am better " and more to thee than the whole World full of Money. " If thine Eye be always directed to me, thou hast then " every Thing in me whatsoever thy Heart wisheth and " desireth; which in the World thou canst not have. " Therefore now look thou always to *me* in true Faith. " And be thou content with my dispensing to thee one " *little Crumb* of temporal Good after the other, just as thy " Wants require. I am perfectly well acquainted with all " thy

"thy Wants and Necessities, and with what will be good "and profitable for thee."

XXXII. Now whilst the Lord Christ was talking with me in this Manner, and a great Deal more besides, and I was beholding him in such a glorious Majesty, and he had also actually given me a Rix-Dollar of the Place; the *Holy Ghost* powerfully wrought thereby in my Heart so as to make me firmly believe, that it was the Lord CHRIST *himself*, who neither could or would forsake me.

XXXIII. And whilst the *Holy Ghost* was working so powerfully in my Heart, and strengthening my Faith for me, the Lord Christ himself also said, what an holy Angel had heretofore told me, that GOD would be still pleased, even in this World, to bestow the Grace upon me of being able to do every Thing I should have a Mind to do, just as they are able to do this in everlasting Life.

XXXIV. Now, then, that People in the World might believe so much the better, that in everlasting Life one can do every Thing one has a Mind to do; GOD would therefore be pleased to give the Men of the World an Instance in my Person, so as to let them thereby see before their Eyes, that in everlasting Life we can do every Thing we have a Mind to do: Such a great Grace and Favour will GOD *yet* (in it's Time) vouchsafe to befal the Men of the World, that thereby they may conceive and contract a Love for, and a Delight in, the eternal, heavenly, and joyous Life; and on the other Hand grow weary and tired of the earthly transitory Life; and no more hunt after that which is earthly and transitory, but that which is heavenly and untransitory. For this Reason, therefore, would GOD bestow the Grace upon me of being able to do in this World whatsoever I should have a Mind to do.

XXXV. To this Effect, and in this Manner, it was not only one or more Angels, who told me this, but even our Lord Jesus Christ himself expressly promised it to me. And thus hath not only the Lord Christ also expressly, and with his own Mouth, promised me this, so that I have heard it from him with my corporeal Ears, just as I had also heard it from the Angel; but the *Holy Ghost* hath also told it me in my Heart; so that I do firmly, and beyond every Shadow of Doubt, believe, it will actually come to pass; nor have I any the least Doubt about it. Moreover, the same *Holy Ghost*, who cannot lie, still tells me the same to this very

Day in my Heart, and daily ſtrengthens me in the Faith, that it will actually come to paſs. Thus do I then know very certainly, that it will come to paſs. And yet for all that, the Seaſon and Hour are ſtill hidden from me; the Year and Day when it ſhall be accompliſhed are not yet revealed to me: This is known to GOD alone.*

XXXVI. But when the Seaſon, by GOD appointed, is come, then will *that* be actually accompliſhed, which hath been promiſed me by the holy *Angel*, by *Chriſt* himſelf, and alſo in my own Heart by the *Holy Ghoſt*; who in my Heart daily operates more and more Good continually, ſtrengthening my Faith for me; ſo that I am afraid of no Man in the World, and of no Sort of Croſs and Sufferings. Thus do I go ſtrait-forward through every Thing, as the Holy Ghoſt leads and directs me; neither do I regard any Man, ſo as to do or leave any Thing undone purely on Man's Account; whether they are my Friends or Foes, it is all the ſame to me, ſo far as my own Perſon is concerned. I can very well live without *them*.—

From J. E.'s Letter to *John Ottendorf*. Dated *Brunſwick*, *Aug*. 26, 1636. Book 2, Part 2d, Page 93--103.

—III. THUS doth the Lord Chriſt take Compaſſion on us, whenever he ſees us in pitiable Circumſtances. And he hath alſo taken Compaſſion of *my* pitiable Circumſtances, grievous Famine or Hunger, and pinching Poverty, which my own Countrymen had ſuffered me for ſo long a Time to be involved in. Nay, I ſhould have long ago been pined and ſtarved to Death, if my dear Lord Jeſus Chriſt had not ſtood my Friend in a very particular Manner; and often, during my pinching Famine, ſuſtained me ſupernaturally. Thus then did the Lord Jeſus Chriſt commiſerate the State I was in, when my own Country-People ſuffered me for ſo many Years together to incur and lie under ſuch grievous, pinching Famine; juſt in the ſame Manner as he commiſerated the poor People, who ſuffered Hunger, having had nothing to eat going even into the third Day: Therefore he neither could nor would let them go away from him faſting, left they ſhould have fainted by the Way. His Love and Mercy would not allow him to diſmiſs them, without having firſt given them ſomething to eat.

IV. Thus

* This has, no Doubt, been ſo inſerted for ſolid Reaſons. "He *that believeth* muſt not make Haſte," Iſai. xxviii. 16.

IV. Thus did the Lord Christ, of his great Love and Mercy, send *you* unto me, so that you were forced to understand, hear, and see the Poverty and Distress I was in; because he took Pity of my pining Circumstances and Poverty. And the Lord Christ ordered the Matter so, that by Means hereof, and that you heard and saw me, Money should, by some good Christians, be remitted me from *Luepke*, as I have understood it; whereby, for a While, I have had what was needful for me, and by Means of which I have been in a Capacity of serving God and my Neighbour. Now what Christians they are, and in what Place of the World they live, who by the Impulse of the Holy Ghost, and from Christian Love, present me with this Money, for the Relief of my very pinching Necessities; truly *I* know not; but Christ knows it: God knoweth his own. But my Eye is not *principally* upon these good Christians, who are my Benefactors, be they one or more in Number, by whom this Money is out of Love presented unto me; but my Eye is *principally* directed through these good Christians further on towards the Lord Jesus, towards our Head, from whom cometh every good Gift. He it is, who hath given me these fifteen Dollars likewise for a Supply to my pinching Need; because he took Compassion of my Poverty and pining Condition. Which Money I have now also, according to the Will of God, and his marvellous Direction, duly received of your Brother-in-Law, *Daniel Frankenberg*.

V. For this be all Honour, Praise, and Thanksgiving rendered unto the dear Lord Jesus Christ. May He be pleased to preserve the pious Christians, through whom he has bestowed this Money upon me, in the true Faith until their blessed End! And the Good they do me in Secret may the Lord Jesus Christ openly recompense unto them again at the last Day, according to his own Word! (See Luke viii. 3. xvi. 9. Matt. xxv. 40.) For as Christ gives me the Money through *them*, so do they also give it me through *Christ*. Now the Good that Christ hath wrought in them by the Impulse of the Holy Ghost, and the Good they do me through his Instigation, Christ will certainly recompense to them again, according to his Word, an hundred-fold; and to your own Person in particular besides; seeing that he brought *you* in a very particular Manner to me; and you, by the Impulse of the Holy Ghost, have been my great Benefactor, having been obedient unto the Holy Ghost in that whereunto he prompts you; and are God's Instrument, through whose Means Christ is my great Benefactor. He, at the last Day, will, through Grace,

make *you* an especial Recompence for having been so willingly an Instrument of the Holy Ghost. And all the good Christians, who are willingly and cheerfully an Instrument of the Holy Ghost, will meet with a rich Enjoyment of the same, by Way of Beginning in this Time, and consummately hereafter to all Eternity.

VI. But my Heart's very dearest Lord Jesus Christ, my Heart's very dearest Brother, who more than once hath appeared unto me in this World in Person, in his glorified and transparent Body, and opened my corporeal Eyes for me, so as to be able to see how he revealed himself unto me; could very easily, without all Doubt, procure me Money and Possessions enough, without any Sort of human Intervention, if so it were his Good-Pleasure, and if so it were his Will. For he is a sovereign, omnipotent, divine Being, who may and can do whatsoever He himself pleases in Heaven and upon Earth; which indeed he one Time told me himself, when, two Years ago, he appeared to me in my Chamber, whilst I was in great Poverty, and pining with Hunger; when, with his own Hand, he put a Rix-Dollar of the Place into mine.

VII. Upon which he spoke thus to me, " As really as I " now in Person give thee this Rix-Dollar of the Place, " without any human Intervention; so really and easily " could I give thee an hundred Thousand Dollars at once, " if so it were my Will; insomuch that thou shouldest have " no Need of receiving any Thing by Way of Communi- " cation from any Man, how much soever they might " choose to give thee something out of a Free-Will. But " *so* it is not my Will for good Reasons; and that thou " mayst learn by Experience what Sort of Christians there " are in the World, and who they are that do not live in " my Christian Love, nor suffer themselves to be moved " and directed by the Holy Ghost; who, though they are " well apprized of thy Distress and Poverty, yet leave thee " to stick fast in thy Distress and Poverty; though I have " given them the Means, whereby they might easily re- " lieve thee in thy Necessities, if so they did but choose to " do. Now, by their not doing this, and giving thee as " much as thou hast Occasion for towards thy Livelihood, " (though some do at Times give thee a little, and then " leave thee to endure Hunger again for a long Season) " they betray and evince incontestably, that they are not " yet *genuinely-believing* Christians, but only *ratiocinative* " Christians. But such as know thee aright, and give thee

" that

" that which is ſufficient for thy Livelihood, according to
" their Ability, and that thou mayſt have as much as to
" be enabled thereby to ſerve me and thy Neighbour;—theſe
" are the genuinely-believing Chriſtians, who ſubmit them-
" ſelves to be moved and directed by the Holy Ghoſt."

VIII. This, and much more, the Lord Chriſt ſpoke with me, intimating the *Reaſons* why he did not, without all human Intervention, give me that which was neceſſary for my Livelihood. For this Conduct of his, he had therefore theſe *eſpecial* Reaſons, together with many others beſides. Nor is it his Pleaſure, or does he like to ſuſtain me *always* without Men; but he will commonly ſuſtain me by the Means of Men. Certainly he could very eaſily ſuſtain me, even without Money, without Eating and Drinking, and without all natural Means; as he has often done heretofore, even ſupernaturally ſupporting me at Times for ſeveral Days, and ſeveral Weeks together, without Eating and Drinking; of which many Perſons are able to give Teſtimony.

IX. But it does not pleaſe his divine Majeſty to do this *always*; neither is it his Will, or Choice, to ſuſtain and ſupport me *always*, in *this* Manner: But rather does he let me often go on in Life for a long Seaſon in a natural Way; as I have now for ſeveral Weeks paſt been living again in a natural Way. But how long he will be pleaſed to continue ſuſtaining me naturally, is a Matter to me unknown, it being a Secret known only within his own Breaſt. For no Angel in Heaven knows any more of *future* Things than God makes an *eſpecial* Revelation of unto him; which the Angels themſelves, who are incapable of lying, have told me. Neither do I concern myſelf about *future* Things; I commend them all unto God.

X. I am always intent upon that which is *preſent* only, how I may be able to put that Good into Execution, which God has given me Grace, Wiſdom, Power, and Strength for; and that, as far as is poſſible, I may with the Grace of God ſerve God and my Neighbour. With *this* I have Day and Night enough to do, ſo that I may traffic with the Talent entruſted to me.

XI. But that God has often ſupported me for a While, ſupernaturally, without Eating and Drinking; and that I have been raiſed again from the dead; have been before Hell and in Heaven; and that holy Angels have often ap-

peared

peared to me in this World; alſo, that at Times, the holy Angels have brought me Food and Money, together with other uncommon and marvellous Things that have befallen me; ſome of which, ſeveral Perſons are able to atteſt; but not the reſt, they being purely Matters of Privacy and Conſcience, Matters between GOD and my own Conſcience: In particular, that I have been before Hell and in Heaven; that holy Angels have frequently appeared to me in this World, and that at Times, they have brought me Food and Money;—theſe are Matters of Privacy and Conſcience, which no Man is able to atteſt, but GOD only, and my own Conſcience: Whereas, that which has paſſed externally, that my Body has been dead, ſtiff, and cold, and, by GOD's almighty Power, without any natural Means, made alive again; and that GOD has, for three Quarters of a Year together ſupernaturally ſupported me without Sleep, alſo for a Seaſon without Meat and Drink, as I have intimated;—this are many Perſons in the World capable of atteſting, they being no Matters of Privacy and Conſcience, but manifeſt in the Sight of all the World.—Now though theſe (I ſay) are ſure enough great Wonders of GOD, yet it is not neceſſary for any Man's Salvation to *believe* all this.

XII. Neither do I direct any Man to *them*, or make *Articles of Faith* of them: But to *believe in Chriſt* is ſolely neceſſary to Salvation. To *this* all the holy Scripture tends, which flowed forth from the Holy Ghoſt. It teaches us, that we can *only* become righteous and be ſaved through Chriſt, and through his Death and Sufferings. To this *alone* I direct Men, and not to the *Wonders* of GOD, which GOD has done upon me: Which our Prieſts have eſpecially before-time, charged me with, as if I meant to withdraw Men *from* CHRIST, and to direct and turn them to VISIONS and REVELATIONS, making Articles of Faith of them: A Thing this which never in all my Life ſo much as came into my Mind. They have fabricated and hatched it in their *own* Minds, and then charged *me* with it.

XIII. They have alſo ſaid, that my *Viſions* were all of my own framing, I dreamt ſo; but that they never paſſed with me in *Reality*, in the Manner I pretend. But when they pronounce this, and aver with ſo much Poſitiveneſs and Aſſurance, that this and that muſt needs be ſo and ſo, which they do not after all know certainly whether alſo it be truly as they ſay; they only thereby betray their own wicked, lying, preſumptuous Heart. For *how*, I pray, ſhould *they* know, whether I have dreamt all this, or whether

whether it has been framed and devised by myself? Certainly it is impossible they should know this. How do they know what passeth with me in Secret? Surely no Man in the World knows this but GOD only. And yet are they hardy enough to aver I have neither *heard* or *seen* what I give out and pretend to; but that it is *all* of it a mere Device, a Dream, and Fancy of my own. Now is it not dreadful to talk at this Rate, and so positively to pronounce the Thing so to be, at the same Time that they, after all, do not know *how* the Matter really stands? And that they are hardy enough to talk and write so lightly, so wantonly, and so blasphemously of these high divine Matters; Is not this dreadful? They betray by so doing, that they have no Fear of GOD in their Hearts, and make no serious Reflections at all upon GOD's Word, upon GOD's wonderful Dispensations, and upon GOD's Omnipotence. (Luke i. 37.)

XIV. And though I do not make any *Articles of Faith* of them, Saying that Men may be saved, be my Visions whatever they may, provided only they *believe in Christ*; even though they cannot regard and believe every Thing that has, in so marvellous a Manner, befallen *me*; yet do I not thereby mean, for all *that*, that they may with Impunity flatly deny it all; and, without Sin, pronounce, that *all* I pretend to has never happened to me. They, who do *that*, sin against GOD; and thereby evince, that they have no Faith in Christ. But those, who are not able to believe and recommend this Work, ought however *not to deny and blaspheme it*. What they do not know and understand, they should leave to it's own Merits, and leave me also to answer for it. There is no Fear of *their* being called in Question for the strange, odd, and chimerical Things I pretend to, and which are private Matters of Conscience.—*But* WO *to my Soul, if what I pretend to should not prove to be true!*

XV. Nay, if the Thing were not just as I pretend, nor had happened to me as I have related it, it would in the very Nature of the Thing be an Impossibility for me to make any such Pretensions to it; forasmuch as it is really something Good, which I cannot have of myself. Moreover, because I *fear* GOD, it would be an Impossibility for me to have any Concern or Commerce with Lies and Falsehood, and to say any Thing was otherwise than the Thing really is: Also, that I should be capable of devising and giving a Thing out for Truth from a Principle and Motive of *Pride*, only because I was set upon being of some Account and Repute in the World by so doing; which has

also

also been laid to my Charge:—But all this I bear patiently. Thus, then, from my *fearing* God, I demonstrate, that I am innocent of this Charge. For, "by the Fear of the "Lord, Men depart from Evil," (Prov. xvi. 6.) So that whoever feareth God, for *him* it is impossible to live in *known* Sins. Now this would be a dreadful known Sin with a Witness, were the Matter not actually to be as I give it out to be; and if no Angels, nor even the Lord Christ had ever appeared to me, as I have publicly said and written this Thing in the Sight of all the World, and even in Part got it printed. Were not this strictly and truly so, I should live in dreadful known Sins; so as it would be impossible for me to do, if I really feared God. And that I *do* fear God, I give sufficient Proof of by my Life; without Boasting be it spoken: Of this there is no Need for *me* to write.

XVI. But that I write thus concerning the *Visions*, which are Matters of Privacy and Conscience, I do for *solid* Reasons, lest People may deny, vilify, and blaspheme the Work of God, which they have neither Knowledge or Understanding of. But this I do not do, dear John, for your Sake, but I do it for other People's Sake, who are in Doubt about it, or proceed so far as flatly to deny that any such Thing has ever befallen me: Therefore do I now write this publicly in the Face of the whole World. Because my Letters are often read by odd, capricious, People, who have odd, and capricious Sentiments; therefore do I make Mention hereof, by the Impulse of the Holy Ghost, to prevent *their* Talking in so blasphemous a Manner of this Work of God, as, alas! many do; but rather that they might leave this Work of God to it's own Merits, and not blaspheme *that*, which they have no Will to praise; neither deny *that*, which they are unable to believe.

End of VOL. I.

N. B. The *Second Volume* is now ready for the Press, and will be published with all convenient Speed. It will contain the *Divine* Vision and Revelation concerning the THREE STATES, the *Ecclesiastical*, the *Political*, and the *Oeconomical State*; now done at large, for the first Time, into *English*. It makes 160 8vo. Pages in the *German*.

The following Passages, taken from the late WM. LAW's Works, may well be considered as a *Testimony* given to *all* the WITNESSES OF THE TRUTH, whether past, present, or to come.

—CONCERNING the Approach of the *Great Day*, near it certainly is, though it may not be strictly according to the Scripture-*Arithmetic*, and *Calculations*, which have been presented to the Public. That the *seven-thousandth Year* is but a little Way off is undeniable; and it may be affirmed upon sufficient Ground, that the *six Days Creation* will last no longer than till it comes.

And though the *Scripture-Prophecies*, *Figures*, and *Numbers* are certainly intended to point out the Time, yet I am apt to believe, that the Messenger of GOD, (whether *one* or *more*) who, as a Fore-Runner, is to proclaim this Time, will not be left to take his Proof from *them*; but be as much an *Original* in his Way, as any of the Prophets of Old were.—And though he may no more work any outward Miracles than *John* the *Baptist* did; yet he will come burning and shining in such a Light of divine Distinction from all others, as may answer in the Spirit to that which was formerly done in the Flesh, when the Blind saw, the Deaf heard, the Lame walked, the Dead were raised, and to the Poor the Gospel was preached.—

Letters, 2d *Edit*. *Lett*. XXVI.
Page 194, 195.

—WHEN GOD, as he has always done from the Beginning of the World, raises up PRIVATE and ILLITERATE PERSONS, full of Light and Wisdom from above, so as to be able to discover all the Workings of the Mystery of Iniquity, and to open the Ground, and Truth, and absolute Necessity of such an inward Spirit and Life of CHRIST revealed in us, as Time, carnal Wisdom, and worldly Policy have departed from; when all this is done, by the weakest Instruments of GOD, in such a Simplicity and Fulness of Demonstration, as may be justly deemed a *Miracle*; do not Clergy and Laity get rid of it all, though ever so unanswerable, merely by the Strength of the

the *Pharisees* good old Question, saying with them, "Have any of the *Rulers believed*, and taught these "Things?" Hath the Church in Council, or Convocation? Hath *Calvin*, *Luther*, *Zuinglius*, or any of our renowned System-Makers, ever taught or asserted these Matters?—

Letter XII. 2d Edit.

—THE Light and Spirit of GOD admit of no Delineation, or Comparison; they are only so far known to any one as they are brought into the Soul by a *Birth* of themselves in it.—

Appeal, &c. Page 101.

—A distant, absent, separate GOD, is an *unknown* GOD. For GOD can only manifest GOD, as Light can only manifest Light, and Darkness make Darkness known.—

Way to Divine Knowledge, Page 121, 137, 192, 242.

—THERE are the Holy Spirit's *own Operations*, and there are *Reports* about them. The only *true* Reports are those that are made by *inspired* Persons; and if there were *no* such Persons, there could be *no true* Reports of the Matter.—

Address to the Clergy, Page 85.

—THE IDOLATRY of *human Reason* (in divine Matters) has over-run all the last Ages of the World; it is the last Effort of human Vanity; it is the utmost that *Idolatry* can do, both to hide and propagate itself, and is the Devil under the Appearance of an Angel *of Light*.—

Appeal, &c. Page 328.

—YOUR own *Reason*, born, and bred, and governed, by your own Flesh and Blood, is the most powerful Enemy of Religion, that you have to do with, and whom you have the most to fear from.—

Way to Divine Knowledge, Page 186.

THE DIVINE VISIONS OF JOHN ENGELBRECHT,

A LUTHERAN PROTESTANT,

WHOM GOD SENT FROM THE DEAD TO BE A PREACHER OF REPENTANCE AND FAITH TO THE CHRISTIAN WORLD.

VOLUME II.

CONTAINING,

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The THREE STATES;

ECCLESIASTICAL, POLITICAL, AND OECONOMICAL.

Now first done out of the *German* into *English*,

By Francis Okely,

Formerly of ST. JOHN'S COLLEGE, CAMBRIDGE.

In the last Days—your Young Men shall see Visions, &c."
Joel ii. 28. Acts ii. 17.

NORTHAMPTON:
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M,DCC,LXXX.

"*I have spoken by the* Prophets, *and I have multiplied* Visions, *and used* Similitudes, *by the* Ministry *of the* Prophets." Hosea xii. 10.

Amaziah *said unto* Amos, O *thou* Seer, *go, flee thee away into the Land of* Judah, *and there eat Bread, and prophesy* there: *But prophesy not again any more at* Bethel; *for it is the King's Chapel, and it is the King's Court. Then answered* Amos *and said unto* Amaziah, *I was no* Prophet, *neither was I a* Prophet's Son; *but I was an* Herdman *and a* Gatherer *of* Sycomore-Fruit. *And the* LORD *took me, as I followed the Flock, and the* LORD *said unto me, Go, prophesy unto my People* ISRAEL." Amos vii. 12—15.

To the READER.

BY Way of *Introduction*, and of *Preparation*, for Perusal of the following most important VISION of the THREE STATES; or by Way of *Recollection* and *Improvement* upon it afterwards;—the *Translator* humbly and earnestly recommends to every serious and well-meaning Reader, carefully to look out; and then deeply to ponder the *spiritual*, as well as the *literal*, Sense of all the *Scripture-References* here laid before him, by the following Table.

Tho' numerous; yet are they, by far, not *all* the Texts and Passages, which might have been alledged upon this Subject, out of *both* Testaments; and especially from the *New*. But from *these* it cannot but be fully evident, that "*the Spirit* of this Prophet, or extraordinary Man, *is subject to the Prophets*." (1 Cor. xiv. 32.) Seeing that the entire *Vision* itself, as well as the posterior *Angelical Exposition* of it, is (as *John Engelbrecht* himself intimates, Page 32, &c. &c.) *according to* GOD's *Word*.

The Reader's own Wisdom and Discernment must, amidst such an unavoidable *Promiscuousness*, assist him to distinguish, and properly to apply, the Contents; which consist of a wonderful *Miscellany* of *Criminations*, *Reprehensions*, *Denunciations*, *Doctrines*, *Promises*, and *Encouragments*, on the surest and best Foundation, to believe, hope, and pray for a *thorough* REFORMATION of all the THREE STATES; and so for *better Times*, in the *Jewish Church* formerly: And, because they indisputably bear such a *Typical Analogy* and *Relation* to like Circumstances, both bad and good, in the *Christian Church* of the last Days; there can be therefore no Shadow of a Doubt left, but that they were, through his own Inspiration, designed by GOD, equally to *warn* all, under *both* Dispensations, to true Repentance for Kindred-Crimes and Vices, Corruption and Degeneracy; to *awaken* the true Spirit of Prayer, in Order to sue for, and to obtain, Pardon of all Sins and Transgressions; and then to *inspirit* all with the well-grounded Faith and Hope of once seeing, after similar Distress and Calamity, similar Joy and Gladness.

This may the GOD of all *Grace* grant in our Days; yea, may HE grant it quickly!

F. O.

NORTHAMPTON, October 26, 1780.

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JOHN

JOHN ENGELBRECHT

OF

BRUNSWIC's

Divine VISION and REVELATION

OF

The THREE STATES,

The ECCLESIASTICAL, the POLITICAL,
And the OECONOMICAL STATE:

As it was penned down by himself, the SECOND Time,
at EMBDEN, in the Year 1640.

NOW FIRST DONE INTO ENGLISH
From *that* GERMAN Version; which, for Want of
a Copy in the *Original* HIGH-DUTCH, was
forced to be done back again out of
the LOW-DUTCH *Translation*.

"Awake *thou that* ſleepeſt, *and ariſe from the* "*Dead, and* CHRIST *ſhall give thee Light.*"

Eph. v. 14.

"Awake *to* Righteouſneſs, *and ſin not.*"

1 Cor. xv. 34.

A

Divine VISION and REVELATION

OF

The THREE STATES,

The ECCLESIASTICAL, the POLITICAL, and the OECONOMICAL STATE:

Which I, JOHN ENGELBRECHT, being at that Time broad-awake, clearly and distinctly saw with the Eyes of my Body.

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I HAD a Sight of the THREE STATES, as they were seated in Chairs; all three of them fast asleep: I also saw how an Angel came, and smote the ECCLESIASTICAL *State* to the Ground; insomuch that *this* State, by falling down out of it's Chair, made such a Noise and Clatter, that the other *two* were waked out of their Sleep by it.—What I also further saw in this Vision, as I have now put it down again in Writing for the *second* Time:—And in what Manner also an Angel came thereupon, and expounded every Thing to me that I had seen:—How withal the HOLY GHOST so ordered the Matter, that I was thereupon enjoined to pen down and expound it in Writing; and to insert and intermix a great Deal of Good in it, by Way of incidental Observations and Reflections.

This will every one be able to perceive and acknowledge, who shall only peruse all this in Love and in the Fear of the Lord, not despising and disdaining the Work of the *Holy Ghost*. And whoever lays the Work of the *Holy Ghost* to Heart, the *Holy Ghost* will, by Means thereof, work much Good in his Heart: Whereas, he who reviles and speaks Evil of, and despises it, having no Understanding thereof, will not be suffered by GOD to go off with Impunity; unless he desists from his Reviling and Evil-speaking, and truly repents.

Now such as are genuine Christians do not revile and speak Evil of the Things they understand not; but leave them in Possession of their own Merits, or intrinsic Worth, and recommend them to GOD; keeping close, in the mean Time, to *Christ*, and his holy Word. They are Followers of *Christ* in his holy Doctrine and Life, and call to Mind that GOD is wonderful in his Works and Dispensations towards Men, ruling very wonderfully against and beyond all the *Reason of Man*. Such as *these* are the Reflections of pious believing Christians, "GOD is "almighty; nothing is with him impossible, he doing "whatsoever pleaseth him in Heaven and Earth; wherein "no Man hath any Right to controul him:" Nay, Wo unto him, who is for controuling GOD in his own divine Work!

Let every one take Care not to judge, censure, and condemn that which he understandeth not; for he will, by Way of Retaliation, be in his Turn also judged, censured, and condemned. This Caution I was obliged to premise, under the *Title* of this Vision, from an Impulse of the *Holy Ghost*: That every one might be warned against incurring Damage to himself by condemning that, which he doth not understand.

I, JOHN ENGELBRECHT, saw this *Vision* in the Year 1625, in the Minister's House at *Winsen*, in the Dutchy of *Lunenburg*, about six Miles from his Highness the Duke's Palace at *Zell*. O that GOD may help us soon into that heavenly, princely Palace, in which we are to live eternally, into that heavenly Mansion and princely Residence, where are Joy and Felicity everlasting!—*Amen*.

A CHRISTIAN

A

CHRISTIAN PRAYER,

(INVOCATION, or ADDRESS to GOD.)

O Thou great and wonderful God! who, being an omnipotent, sovereign, an almighty, divine *Essence*, both canst and wilt do every Thing thou thyself choosest to do, wherein no Man hath any Right to prescribe to, or controul Thee; and who hast now also revealed unto me very wonderful Things, and dost teach and lead me also in a wonderful Manner!—Without Thee I can do nothing that is good. And whereas I have taken in Hand, at the Instance of good Christian People, to give some Account of those wonderful Things and Visions thou hast revealed and caused me to see, whereby thou hast taught me a great Deal of Good out of thy Word; it being the School in which thou teachest me thy Word; and a School indeed it is, wonderful in the Eyes of Men, in the which thou dost however teach me thy Word:—therefore do I pray thee, in the Name of *Jesus*, in true Faith, that thou wouldst be pleased to suggest through thy *Holy Spirit* to my Heart and Mind, *that* which I am now to write down concerning it, as well as the *Manner* wherein I am to write down *that Matter*, which I am now thinking to write down. I beseech thee also to impel me further by thy *Holy Spirit* to this End, and to all that which I am now to write: Give me also by thy *Holy Spirit* more and more Wisdom and Understanding, Power and Strength, that I may know aright *that* which I am to write; and that I may also be enabled to write down by thy divine Power every Thing which I thus know, in Order to the Writing it down. For thou knowest,

that I neither have the Ability, or Knowledge for Writing by any human Wisdom, Power, and Strength of my own; being in all Respects as poor and pitiable a Person as any one can be in the World. Therefore am I under a Necessity of turning and betaking myself to thee in a *believing Prayer*, that thou wouldst be pleased to vouchsafe me Wisdom, Understanding, Power, and Strength to this End, when I take upon me to do any Thing that is good: For without thee I am unable to do any Thing that is good.

But, forasmuch as thou dost now teach me in such a wonderful School, and I do now express this to one and another by the Impulse of the *Holy Spirit*, and do "*reveal the Works of* God," according to the holy Angel *Raphael*'s Exhortation, Tobit xii. 7; so doth this my Procedure now exceedingly chagrin and exasperate the Devil; insomuch that he instigates, one here and another there, both learned and unlearned, to make them of Course his Tools in reproaching and reviling thy divine Work, and in giving out thy divine Work for an human Device; as if *I* had devised this, and all other such Things as I represent, for my Belly's Sake: Or they decry it under the Notion of it's being Melancholy, Conceit, Dreamings, Chimeras, and lying Fictions, or of other such like calumnious and reproachful Names, with which they inveigh against thy divine Work: Nay, there are some who are bold and hardy enough to give it out for a *Work* of *the Devil*; standing to it, that the Devil has revealed this and that to me, which I have *seen* and *heard* during these *Visions*: That it is *He*, who has presented me with these Visions, and that it is *he* who has taught me out of God's Word *that*, which I claim as my Call and Commission from the Word of God: That it is *he*, who, having turned himself

ſelf into an Angel of Light in me, hath revealed all *that*, unto me, which I ſet forth.

Now that thy divine Work is ſo blaſphemed, and thy *good* divine Work is called *evil*, and attributed to the Devil, Light being in this Reſpect called Darkneſs; this grieves and afflicts me in my Heart to a very high Degree, and beyond all Meaſure: Becauſe I am obliged to hear thy divine Work blaſphemed to ſuch a Degree by thoſe that would fain after all be thought *Chriſtians*. Therefore do I now beſeech Thee, in true Faith, in the Name of *Jeſus*, graciouſly to comfort me on this Behalf, by thy *Holy Spirit*, in my Heart; ſo that I may ſuffer patiently all the Pain and Anguiſh, which I feel in my Heart on this Account, whereby my Spirit is mightily quenched and ſuppreſſed in me, ſo that I am unable in my Diſcourſes to utter thy divine Work, as otherwiſe I can eaſily do, when the *Spirit* is not thus quenched and ſuppreſſed in me with Blaſphemies and Reproaches. For then can I ſpeak much better concerning thy divine Works; and then alſo doth every Thing I am to ſpeak of flow into and upon me much better, when People hear the Good from me with Satisfaction and Delight, and I do not hear thy divine Work evil-ſpoken of. For thereby is my Spirit often ſo quenched and ſuppreſſed in me, that frequently I am unable to ſpeak aright concerning thy divine Work, oftentimes rambling in my Diſcourſe, and even letting *that* drop out of my Mind which I would fain ſpeak of; in ſuch a Manner, that I cannot always ſpeak the Good as I fain would do, and as I *often* actually can do with Eaſe, but cannot do it *always*. All which originates from my being forced to hear thy divine Work ſo blaſphemed, that my Spirit, from which I ſpeak and write, is hereby ſo quenched and ſuppreſſed in me.

For

For thou knoweſt, that every Thing of which I ſpeak and write, I ſpeak and write from the *Holy Spirit*, but not out of my own Head; in the ſame Way, wherein many of the Learned preach GOD's Word out of their own Heads, juſt as they have learnt it therein in an *artificial* Way, in the very ſame Manner as any *Mechanic* learns his own Handicraft-Trade; being able to do a great Deal of Good out of his own Head, having learnt the Knack of it by Practice. Thus alſo are many of the Learned able to preach according to Art out of their own Heads; not preaching from the *Holy Ghoſt*, but from their *own Heads*: Amidſt all which *their Hearts* remain unchanged; nay, they remain nevertheleſs, after all this, wicked, falſe, proud, haughty, ambitious, and avaricious.

Nay, they do preach thy Word for this End, that HONOUR and MONEY may accrue to them from ſo doing; and therefore have they learnt thy Word in their own human Reaſon; ſo that they have it without-Book juſt as a Child ſays the *Lord's Prayer* by Rote, without underſtanding one Word of it. Thus neither do the Learned underſtand thy holy Word aright; namely, ſuch as preach merely from their own Heads, and not from the *Holy Ghoſt*; neither do they live in Humility, ſo that the *Holy Ghoſt* might be able to illuminate them in their Hearts. Thus do they not preach by the *Holy Spirit*, or by the inward Illumination of the *Holy Ghoſt*, and by the divine Power; but they preach by their own human Power, going no deeper than to the *Letter only*; and being thus Preachers of the Letter, and not of the Spirit; becauſe they ſtick in the mere *Letter* only, and do not come to the *Spirit*, out of which the Holy Scripture firſt flowed. Of Courſe they are blind in ſpiritual Matters, and are blind Teachers and Guides; inſomuch, that thoſe who ſuffer them-

ſelves

ſelves to be guided and led by *them*, are by *them* miſguided and miſled; and becauſe *they* alſo are ſtill blind, they *fall with them into the Ditch*, as *Chriſt* expreſſes it, (Luke vi. 39.) "Can the Blind lead "the Blind? Will they not both fall into the "Ditch?"

But all the Learned, who traverſe me in this divine Work, teſtify by their very Conduct, that they have no ſpiritual Sight as yet, and that they are yet blind in ſpiritual Things: For they ſpeak of my divine Call and Commiſſion as a blind Man does of Colours; of Courſe ſpeaking Evil alſo of *thy* divine Work, becauſe they are not able to look upon it with any Eyes of the Spirit. Or, although they might not ſpeak Evil of it *publicly*, yet do they ſpeak Evil of it in their *own Hearts:* Neither are they diſpoſed to lend an helping Hand towards the Furtherance of thy divine Work, even though they do not *openly* hinder it. They leave it to go as it can, and thus do not *openly* contradict it; but neither will they *openly* lend a Hand towards it's Furtherance, but keep Silence concerning it. By which Procedure of theirs they betray and evince, that thy divine Work is not pleaſing to them in their Hearts; moreover alſo, that they do not love it in their Hearts, but have an hearty Antipathy to it: By which Conduct of theirs they do alſo ſufficiently betray, that they are yet ſpiritually blind, and have as yet no ſpiritual Sight. Of Conſequence are they alſo incapable of forming any *juſt* and true Judgment concerning *my* divine Call and Commiſſion: For had they a ſpiritual Sight, they would be able to form a juſt and true Judgment concerning it, and would be able to demonſtrate to me, that it *is* deviliſh and wicked, if it *actually be ſo:* They would alſo publicly oppoſe me in this deviliſh Work; contradicting it publicly, and ſtiffling this diabolical

Work

Work in me, that I might not ſeduce anybody with it. But if the Call and Commiſſion I lay Claim to be a divine Work, as it moſt aſſuredly is, and which I am able to evince irrefragably;—then would they alſo, out of Love to God and their Neighbour, lend an helping Hand towards the Furtherance of this divine Work, if they were endowed with a ſpiritual Sight, and were enlightened by the *Holy Ghoſt* in their Hearts, and were ruled and moved by him; thus from the Bottom of their Hearts ſeeking alſo the Glory of God, and the Salvation of Mankind. Of Conſequence then, ſince they do not lend an helping Hand *publicly* towards the Furtherance of this divine Work, to the utmoſt of their Power, they now demonſtrate in Fact, that they do not, from the Bottom of their Hearts, ſeek the Glory of God, and the Salvation of Mankind; but that they ſeek their own *human* Glory, and the *Money* and *Subſtance* of Men, for their *Belly's* Sake; and of Courſe that whatſoever they do, they do it all for the Sake of their own *human* Glory, and for the Gratification of their own *Belly*, (Philip. iii. 18, 19. Acts. xx. 33--35.)

Which they do alſo yet further betray and evince from the following Circumſtance: For when I tell them, that they are *ambitious* and *avaricious*, then are they angry and incenſed againſt me for ſo doing; and becauſe, by the Impulſe of the *Holy Spirit*, I tax them with it; and becauſe the *Holy Spirit* doth through *me* reprove them for their Sins:—This they neither can nor will brook with any Degree of Patience; but are angry at, and embittered againſt me on that Account. By which Procedure they do alſo now irrefragably evince themſelves to be actuated and led by a bitter and bad Spirit, and not by the *Holy Spirit* of Love, which *endureth all Things. For Love endureth all Things*, (1 Cor. xiii. 7.) and

has

has Patience with all Things, which concern merely the Man's own Perſon, and not the Glory of God, and the Salvation of Mankind: Whereas, when the Glory of God, and alſo God's Work, whereby Men are furthered in their Salvation, are evil-ſpoken of; then is Love zealous on that Head, and endureth it *not*. Which in this Caſe then is not *human Zeal*, but it is a *divine Zeal*, a Zeal of the *Holy Ghoſt*, who inſtigates a believing Chriſtian to be zealous for the Glory of God, and for the Salvation of Mankind; but not for *his own* Glory and Advantage. And thus now do I know aſſuredly, that I am not zealous, or angry, on Account of my own Glory or Advantage, whenever I am zealous and angry, ſo as neither to be able or willing to endure any Contempt; but, inaſmuch as I am zealous and angry, I am zealous and angry on Account of the Glory of God, and my Neighbour's Good, by Inſtigation of the *Holy Ghoſt*; ſetting myſelf ſtrongly in Oppoſition to *that* which is evil, to Lies and Blaſphemies; about which I *am* indeed zealous and angry, not being in this Caſe able to brook ſuch Lies and Blaſphemies as are in Oppoſition to God.

But now, as to the Call and Commiſſion I lay Claim to, it muſt needs be either from God, or from the *Devil*, either *good* or *evil*. This is without all Contradiction, becauſe it is a ſupernatural and no human Work. Moreover alſo it is an abſolute Impoſſibility, that *I* ſhould be capable of deviſing and feigning ſuch a Work as I give out to be of God; neither is *any other* Man in the World capable of deviſing and feigning ſuch a Work by his own human Sagacity: Let him be as learned as ever he may, it is however impoſſible for him to be able to ſet forth ſuch an heavenly and divine Work, as I ſet forth. Now then, if no Man of Learning be capable of doing this, much leſs am *I*, as an illiterate

Man,

Man, capable of doing it; having never acquired any Learning, or ſtudied in the Bible; and having indeed had no Capacity for taking my Learning from my Youth up, as other Children do; and ſo of Courſe have been incapable of learning and retaining any Thing from the Word of GOD, like as other Folks do, though I liſtened to it with ever ſo much Attention: Which yet may eaſily be done by others, though they may not be able to read for themſelves. Such a pitiable poor Creature have I been from my very Youth up. Of Conſequence it would have been an abſolute Impoſſibility for me to lay Claim to ſuch a Call and Commiſſion as I lay claim to, by Virtue of any human Abilities of my own. Now then it follows irreſragably, that the Call and Commiſſion, to which I lay Claim, muſt needs be either from the *Devil* or from GOD, either a good or a bad one: There is no *Medium* in this Caſe. Now, if the Call and Commiſſion I lay Claim to be of the *Devil*, then ſhould the Learned, together with ſuch as are in Authority in the World, ſuppreſs it; whereas if it be from GOD, they ſhould lend an helping Hand towards the Furtherance of it. And by their *not* acting thus in Reſpect of me, they betray and evince plainly, and in Fact, as I ſaid before, that they are yet ſpiritually blind, and ſtill devoid of a ſpiritual Sight, not being in a Capacity of ſeeing, or of diſcerning what is Good and what is Evil.

Seeing now that many wicked People ſpeak ſo evilly and contumelioufly of thy divine Work, it has ſuch an Effect upon me, that it damps and ſuppreſſes the Spirit in me; inſomuch, that on this Account I am incapable of propagating thy divine Work in the Manner I would fain do it: Nay, it cauſes me ſometimes to be ſo puzzled in my Diſcourſes, as not always to ſpeak right, but to ſpeak one Thing for another; or even to be at ſuch a full

Stand

Stand in my Discourses, as not always to be able to continue them, being forced to reflect with myself for a While what I ought to speak next. Which of Course then furnishes the Ungodly with an Occasion of Contempt; so that the Ungodly say, If his Work, and the Call and Commission he lays Claim to, were of God, and he was governed and moved by the *Holy Ghost*, as he says, then doubtless would the *Holy Ghost* not leave him to be at such a Puzzle and Stand in his Discourse; but on the contrary, he would put every Word into his Mouth which he is to speak, and would not leave him to be confounded and abashed before Men. But now whenever it thus happens, and thou dost permit it so to be, I do beseech thee, in the Name of *Jesus*, in true Faith, to vouchsafe me however the Grace at the same Time, patiently to bear the Shame and Mockery thereof; neither to pay any Regard at all to it, though all Men in the World were to make a Laughing-Stock of me, and thou wert to leave me to be exposed and confounded before all the World: That in such a Situation as this, I might be perfectly content, and not care at all about it: Yea, and that although all Men in the World were to become my Enemies, so that even my very best Friends were to forsake me, and I were to be hunted out and driven away, in such a Manner that nobody would choose to entertain and have me with them; and I were under a Necessity of making my Abode with the wild Beasts in the Wilderness, and of enduring in that Plight all Sorts of Inconveniencies, Cold, Hunger, Anxiety, and Thirst;—that I might notwithstanding *patiently suffer* all this: And that, in such a Situation, I might solace and content myself with *thee alone*; rejoicing also in this, that *thou* art however my Friend, and that I live by thy Grace; that thou art my God and Father, who neither canst or wilt abandon and forsake me. That

I may always firmly believe *this*, and thus cherish and entertain an hearty, child-like, good Confidence towards, and an Affiance in, thee; for this End, O give me ever and always thy Grace and Blessing: And give me always to grow up and increase in thy divine Wisdom, so that continually, in the Midst of all my Cross, I may know how to accommodate and comport myself properly: And that too in thy divine Power and Strength, so as to be able patiently to endure all Cross; and especially, when I am despised, flouted, and mocked; which, doubtless, might have a natural Effect grievously to nettle, pinch, and afflict my haughty, earthly Flesh, that does not like to be despised and set at nought.

Thus, then, vouchsafe thou me continually thy Grace, to the End that I may overcome my own haughty Flesh through the Spirit; that I may not live after the Flesh, but always after the Spirit; and that I may continually make War with, and fight against, my evil Flesh, so as, through the Power of the Holy Spirit, to overcome the same; that I may always crucify my evil Flesh together with it's evil Lusts and Affections, that it may ever and always be in Subjection to the Spirit: That the evil Flesh may however not rule and reign, but the Spirit: That I may always live in the Spirit, in Faith, in Love, in Meekness, Humility, Patience, Friendliness, and in all *Christian* Virtues; and not in the Flesh, in the Lust of the Eye, in the Lust of the Flesh, and in the Pride of Life; in the Love of Money, in the Love of the World, in Unbelief, Pride, Hatred, Envy, Wrath, and other such-like Evils, be their Names whatever else they may be. From all *this*, I beseech thee, ever and always to preserve me, O my dear *heavenly Father*; from my own evil, diabolical, carnal Nature, that I may however not *live* in it; but that I may always live

in

in the Spirit, and be inceſſantly at War with the evil, haughty, ſinful Fleſh; till, at length, *I* do alſo obtain a perfect Victory over it: In Order that my Body and Fleſh may, in Eternity, when Time ſhall be no more, be glorified, and become heavenly and ſpiritual; when, of Courſe, all the Pravity or Evil ſhall be fully and perfectly extracted and removed from my Fleſh: The Beginning whereof muſt be made here, in ſuch a Manner that it be *initially* purified from the evil, ſinful Nature here in Time; in which Caſe it will become, and remain *fully* and *perfectly* purified in the other Life, to all Eternity: And thus muſt it be *termed*, purified; and be alſo *actually* purified initially in this Time, and afterwards conſummately, to all Eternity. Now then to the End my Body may be *thus* purified from the entire evil, ſinful, earthly Nature in Eternity, vouchſafe me always the Grace, that, in the true and genuine Faith of *Chriſt*, I may purify my Body continually in this Time more and more from the evil, ſinful Nature and Spirit; and that I may ever be ſanctified and purified more and more by Faith, ſo as in this Time ever and always to ſerve thee in ſuch Holineſs and Righteouſneſs, as is acceptable unto thee.

Neither do I thus pray in true Faith for my *own-ſelf only*; but I pray alſo for *all ſuch*, who are in a Deſire after the ſame Thing that I am in a Deſire after; that *they* may alſo ſerve thee in ſuch Holineſs and Righteouſneſs as is acceptable unto thee. To this End vouchſafe unto *them* likewiſe, and always, thy Grace and Bleſſing, for thy holy Honour, Glory, Love, and Mercy's Sake!—*Amen.*

A DIVINE

A

DIVINE REVELATION

CONCERNING

The THREE STATES.

§ I.

Some Preliminary INFORMATION.

Beloved Friends in Chrift,

I. SINCE you have defired me to defcribe the VISION of the THREE STATES alfo; and withal to communicate to you at this Time, in Writing, that which you have heard me relate to you by Word of Mouth; I do therefore now feel, at your Inftance and Defire, an Impulfe in my Heart from the *Holy Ghoft* to comply with your Requeft, by giving a Narrative of it, in fuch a Manner as the *Holy Ghoft* fhall at this Time be pleafed to over-rule, and caufe the Account of it to turn out: Though I have feveral Years ago penned it down already; which Copy is now at *Brunfwic* in my own Houfe. Thus then will I now write it down again afrefh, feeing it is the Will of GOD I fhould do fo: For there can, in this Refpect alfo, be no *Excefs* in that which is good. For every Thing, which the *Holy Ghoft* doth fuperintend and direct, is good; without whofe Superintendency and Direction I am unable to do any Thing that is good.

II. Now then, I have often faid alfo, in my Writings, that nobody ought to be offended at my Inability to fet out the Call and Commiffion I lay Claim to, with all the Advantages of human Art; feeing that the *Holy Ghoft* is not the Modeller of it in fuch a Way as this. Rather muft I fet out and deliver every Thing that is revealed to me, in the Way of my own *Simplicity*, in a *Child-like Manner*. Therefore do I alfo repeat the fame Remark again

again at this Juncture: Be ye not offended, reflecting, that thus "doth it pleafe God by the Foolifhnefs of "Preaching, to fave them who believe in it:" (1 Cor. i. 21.) And that God's Works, though foolifh to *human Reafon*, are yet Salvation to fuch as are not offended, or do not ftumble at them; not confidering or meafuring the Works of God by the Standard and Line of *Reafon*; but in the Fear of God, by the Word of God; calling to Mind, and deeply pondering the Declarations made therein to this Purport: "God is an almighty, *fovereign* "God, who can and may do whatfoever he himfelf "pleafeth, and wherein nobody has any Right to dictate "to, or controul *him*. For he is indeed a *fovereign*, "omnipotent, and divine Essence, doing whatfoever "he himfelf pleafeth, in Heaven and upon Earth; be-"ing withal extremely wonderful in his Government and "Difpenfations: On which Account he is alfo called, "*Wonderful, Counfellor, Might*; (Ifai. ix. 6.) and he is "*great in Counfel, and mighty in Work*; (Jer. xxxii. 19.) "and is able to do all Things whatfoever pleafeth him; "and whatfoever he, in his own fecret divine Counfel, "hath from all Eternity concluded and refolved to do in "it's Seafon, or as foon as the Time for it is come, and "when it is his Good-Pleafure to do this and the other "Thing. Which feafonable Juncture is concealed from "the Reafon of all Mankind; for it perceives nothing "of that which God hath refolved upon and determined "to do, in his own fecret Counfel, until he executeth "it."

III. Yea, and though all *that*, which I give out to have been revealed to me by God, and the great Wonders, which he hath wrought upon me, which alfo many fenfible Perfons at *Brunfwic* are able to atteft, do not ftand in fo many Terms in the Word of God; yet is nothing of it *contrary* to the Word of God, and to his Omnipotence: For neither doth it ftand any-where written, that God *will not* do any Thing like that, which he has revealed to me, and has *actually* performed upon me. Wherefore doth it not clafh with God's holy Word and Omnipotence: For God can and may perform whatfoever he himfelf pleafeth. Let every one confider this in the Fear of God,

not meaſuring, or ſquaring this divine Work by the ſcanty Line of *human Reaſon*. I wiſh every one would only diligently read the myſterious REVELATION of JOHN; for therein will he meet with ſtill more wonderful, *divine Viſions* than any of which I ſpeak, or write. Now whatſoever GOD hath at any Time done, and hath been able to do *heretofore*, *that* he can alſo do *ſtill*, "his Hand be-"ing not ſhortened," (Iſai. l. 2. lix. 1.) He is to this very Day as rich as he was then; nay, he is able to perform a great many ſtill more wonderful Things, if he pleaſes, than he has ever yet performed.

IV. Nevertheleſs, whoever now either *can*, or *will*, not believe, that GOD hath given me ſuch *Viſions*, of which I ſpeak and write, and which I commit to the Preſs for public View; he may let it alone. Let every one only receive the *Word of* GOD, to which all theſe Viſions lead; being *that*, which ſtands plainly and evidently written in the holy Scriptures, and which no *Chriſtian* can contradict. But the *Viſions*, which have been repreſented, or manifeſted to me, are purely *my own* School, in which GOD's Word is taught me by the *Holy Ghoſt*. Now do I not, after all, direct anybody to *theſe Viſions*, and to *my own School*; but I direct every one to that clear and plain Word of GOD, which is found in the BIBLE, and which *I* have learnt in this School. For thus it pleaſeth GOD to cauſe ſuch *Viſions* firſt of all to appear unto me, permitting me to ſee *this* and *that* in ſuch a Manner; whereupon he doth alſo order an Angel to appear afterwards to me, who muſt in Conſequence thereof expound and explain to me, according to the Word of GOD, what this and the other denotes and ſignifies; thus cauſing me of Courſe by *this* and *that* to be reminded of and taught the WORD of GOD; to which I do now direct People, viz. to the clear and plain, divine Word, and not to *my* VISIONS.

V. But now, foraſmuch as it ſo pleaſeth GOD to teach me his holy Word in this Way, therefore muſt *I* alſo let it be *my* Good-Pleaſure too in the ſame Way, and muſt acquieſce in the Will of GOD. Now then, if *I* do thus acquieſce in it with all my Heart, *I*, whoſe Lot it is to be ſo taught,

taught, ſurely ſhould *others* alſo acquieſce in it with all *their* Hearts, whoſe Lot it is *not* to be ſo taught. For what do *my* VISIONS concern *them?* Certainly then this is a great Piece of Folly for *other* People to put themſelves into ſuch a violent Chafe, and Perturbation about it; and to be ſo angry and exaſperated againſt *me*, for telling to them who have a Mind to hear, that *this* and *that* has thus befallen me. It is a very high Pitch of Malignity in ſuch People, when they are in a violent Chafe, and Perturbation about it, and are ſo diſſatisfied with my ſpeaking and writing concerning *Viſions*, and concerning that which I have *heard* and *ſeen* about them: Whereas all this no Ways concerns *them*; neither do I ſpeak of it to them againſt their Wills, nor do I come to them; ſo far from it, that I keep at a ſufficient Diſtance from them, telling them not a ſingle Word about *my* Viſions: And yet, are they, for all *that*, ſo ſadly diſſatisfied with me, becauſe I ſpeak of them to ſuch Perſons, who like to hear me ſpeak of them. Is not this a great Piece of Folly? Nay, it is a Piece of Wickedneſs and Malignancy, in that they put themſelves into ſuch a Chafe and Perturbation at my expreſſing myſelf about theſe Things to other People, who *like* to hear me ſpeak of them. But by ſuch a Conduct they betray both their own great Folly and the Malignancy they foſter and cheriſh within their Hearts. Were I indeed, againſt their Wills, to come into their Houſes to them, and if I wanted to obtrude my Diſcourſes concerning *this* and *that* upon them, againſt their own Wills; they might then have ſome Colour and Pretext for the Wrath and Bitterneſs they expreſs againſt me, and for their being ſo ſadly diſſatisfied with *that* I ſhould ſpeak to them of: But ſince I do nothing like this, and though I keep myſelf far enough out of their Way, not ſpeaking a Syllable to them about it; yet are they ſo diſpleaſed with me, and with the Call and Commiſſion I lay Claim to;—this is in them a ſtrong Inſtance and Proof of their Malignancy.

VI. But, O my good and Chriſtian Friends, to whom my divine Call and Commiſſion is agreeable and acceptable! be not ye offended, or at all diſconcerted at this; but rather do ye call to Mind how it went with the Lord

CHRIST

CHRIST himself; how averse and opposite to HIM the *Pharisees* were, on Account of his *divine* Call and Commission; being peremptorily resolved not to go themselves to Heaven by CHRIST, and by his Doctrine, (Matt. xxiii. 13. Luke xi. 52) and to hinder, to the very utmost of their Power, all other good People, who would fain have gone to Heaven by HIM, that *they* also might not be saved by HIM. This is still the very same Kind of Procedure now-a-days; so that the Ungodly, not choosing to go to Heaven by CHRIST, do, to the very utmost of their Power and Influence, hinder other People also, who would fain go through HIM. But is it not a dreadful Case which we must thus hear of them?

VII. For the main Scope and whole Tenor of the Call and Commission I lay Claim to is merely a Direction of Men to *Christ*, in Order to their being saved and made happy by *him*, without any of the Opinions and Glosses of Men. I direct them to *Christ* alone, whither *John* the *Baptist* did also direct Men; that by *him alone* they may be saved and happy, in a Way transcending all their own *human* Understanding concerning CHRIST; purely and alone *by that Faith in Christ* (Gal. v. 6.) *which worketh by Love; and which the Holy Ghost worketh in the Heart.* (Eph. i. 19. ii. 8. and Col. ii. 12.) Now then, because I direct Men to this *alone*, the Ungodly are in a great Chafe and Ferment; *this* they will not endure me to do; but want to have me direct them to their own human *Notions* and *Opinions*, and to their own human *Glosses* and *Interpretations likewise*; averring that THEY are *also* necessary to Salvation, and not CHRIST *alone*: And thus do they lead Men aside and away from that pure and genuine FAITH, which the *Holy Ghost* worketh in the Heart, and which worketh by Love; foisting into it's Place, and in Lieu of it, a Faith made up of a Multiplicity of *Articles*; and by *this* are Men to be saved.

VIII. Now from this very Procedure, and on this very Account it also is, that much Mischief has arisen in the World. Each of the several *Sects* regards it's *own* Articles of Faith to be *necessary* to Salvation: Each of them is also resolved to stickle for and to defend it's own many-articled

articled Faith with the Word of God; which of Course involves them in Wrangle, Envy, and Strife: By which they do all of them evince, that the *Devil* surely has a Game of his own to play at the Bottom of all this; and that he has the Sway, and an Ascendency of *his own*, as well in *one Sect* as he has in *another*: For they judge and damn one the other, as taking it for granted, that there is no such Thing as any one's having the right and genuine Faith, but such only as understand the Word of God in the very same Way wherein *they* understand it; and that whoever is not a Member of *their Congregation*, or *Church*, must of Course be damned. Thus doth *one* Church judge and damn the *other*; which is a Work of the Devil, and no Work of God; for the *Holy Ghost* doth never operate in Man so as to cause one Man to consign another over to Damnation. This is a Prerogative which no Man has a Right to claim; for to sit in Judgment upon, to decide, finally, and to damn, is the *incommunicable* Prerogative of God, which no Man ought to usurp, or lay any Claim to.

IX. Each *Sect* wants to have *me* on it's own Side; and I am expected to guarantee for good all that *they* give out for Truth and teach; whereas I do not so much as know *what* they teach and give out for Truth, nor what that Group of *Articles* consists of, which they deem to be necessary unto Salvation. But when I speak of the Christian Faith alone, they will not be satisfied with *that*; but they want me further to guarantee some *human* Faith or other, for a right and good one; either *that* of the *Papists*, or of the *Lutherans*, or of the *Calvinists* or the *Reformed*, as they call themselves, or of the *Mennonists*, [or *Baptists*]; or whatsoever other *human* Faith it may be, of which there are a great Number besides: Whereas, when I was in Heaven, not the least Syllable was said, or revealed to me about any such *human Names*, and *human Faith*. Neither has any Angel at any Time told me in this World to direct any Person to any such *human* Name, or *human* Faith whatsoever; but rather do the Angels bid me direct all Men to Christ, and to *his* Name. "*For the Name* "*of the Lord is a strong Tower: The Righteous runneth* "*into it, and is safe.*" (Prov. xviii. 10.) Hither I was to direct all People *alone*, to the genuine *Christian* Faith,

to CHRIST, and to his holy DOCTRINE and LIFE, unto which all the Holy Scripture points and directs: Thither and thither alone I was also to direct the People; and not to any *Method* whereby each Person may understand the Scripture according to his *own* Head; whereby no Man attaineth Salvation, or Happiness; but alone through *that*, "*Faith which worketh by Love.*" (Gal. v. 6.) For in GOD's Sight, nothing is of any Avail but the Faith in CHRIST, "*which the Holy Ghost worketh in the Heart,* "*and (which itself) worketh by Love,*" (Eph. i. 19. ii. 8. Coloss. ii. 12.)

X. For, in the Sight of GOD, if *neither Circumcision availeth any Thing, nor Uncircumcision,* (Gal vi. 15.) then of Course also no *Baptism*, or *Lord's Supper*, or any other Thing *External*; but *a new Creature and a Regenerate Christian alone* availeth a Man; one, who thro' the *Holy Ghost* is *really* born again, and believes in CHRIST, and is thus *a New Creature*, (John iii 5.) Such a Person is acceptable to GOD, such a one has a Validity in GOD's Sight, and thus liveth in *Christ* and *Christ* (Gal. ii. 20. Coloss. i. 27.) in him, through the *Holy Ghost*, (Rom. vi. 11. Chapt. viii. 1.) Yea, and although the *Kingdom of* GOD be now in this Time *within* Man, and not *without-side* of him, as *Jesus Christ* says, (Luke xvii. 21.) *The Kingdom of* GOD *is within you; neither shall Men say, Lo here, or Lo there* it is;—Although the Kingdom of GOD doth not consist in *External Ceremonies*, in *Baptism* and the *Supper of the Lord*, (for though *they*, viz. the *Sacraments*, were instituted by *Christ* himself, yet is Salvation not to be looked for in *them*) now I say, that though I thus speak and write; yet do I not thereby *reject Baptism* and the *Lord's Supper*, neither any other *Christian Ceremonies*. I leave them all in full Possession of their own Worth, neither do I keep any one back from them, they being at full Liberty to use them as they find it good: Yet, after all, must no Man look for his *Salvation* from the Use of *them*; thus setting *them* up for an IDOL, depending upon *them*, and cleaving to *them*, so as to proceed no further. For any Purpose like this, *Christ* has not instituted them; but rather to this Purpose *hath Christ* instituted them, that Men should be thereby led

to HIM; be, by ſuch Occaſions, reminded of *him*; at thus every one ſhould thereby come, within his Heart, to *Chriſt*, depending alone upon *him* in true and not upon the external Work.

For the Going to Church, the Hearing GOD's and the Receiving the Sacraments, do none of them ke a genuine Chriſtian: But this makes a genuine ian, when a Man comes, within his own Heart, e *Holy Spirit*; and, from the *Holy Ghoſt* himſelf, GOD's Word in the Heart, and doth alſo learn it *im*; when a Man is baptiſed by the *H.ly Ghoſt*, Room and Place to the *Holy Ghoſt* in his Heart, that he may be able to work Faith, Love, Meekneſs, umility, together with all other Chriſtian Virtues, Heart: And when a Man doth alſo let *Chriſt* come e, and is allowed to keep the *Lord's Supper* with himſelf in true Faith:—Then is a Man quite ; and in this alſo do Salvation and Happineſs in this Time. This is the Kingdom of GOD, thus ſtands in the *Holy Ghoſt*, in a *practical* and Faith, and not in *external Ceremonies*; when we ſo to them as to proceed no further, making an Idol m, and placing all our Dependance upon *them*: For h a Uſe of them are the Ceremonies more hurtful eneficial.

. But in Caſe a Man be thereby come into the , and he be thereby led into the *Spirit*; in Caſe the *al* is awakened by Means of the *External*; and in a Man thereby comes into all Kinds of good, al Conſiderations, when he hears the Word out- y, takes the outward Sacrament, and makes Uſe of nds of Chriſtian Ceremonies;—then is alſo the Ex- very beneficial and good; (Rom. ii. 25. iii. 1, 2.) he thus ſeeks *that* which is ſpiritual in *that* which is ral, *that* which is ſupernatural in *that* which is na- Every Thing external is in this Caſe profitable ood: Yea, and every Object we ſee outwardly in Vorld, being a Creature, which GOD hath made, ll of them be ſubſervient to the Good of a Chriſtian Chriſtianity. Much leſs then am I for ſlighting

and

and despising the *Sacrament*, which *Christ* himself hath instituted, and which may be of Use to a Christian for his Furtherance in Christianity.

XIII. Thus do those violate all Equity and Justice in Respect of me, who tell it about, as if I should give out and assert, that a Christian has no Need to be *baptised*, and to *receive* the *Lord's Supper*; for *this* I have never asserted. Neither do I say, that the Sacraments are *mere* Signs, or a dead Affair;—but what I say is, that the *Holy Ghost* doth powerfully work thereby in the Heart, when we make Use of these *Signs* in such a Manner, that the *Holy Ghost* can by *their* Means come into the Heart. But when we so cleave to the Signs, as to proceed no further; or when we depend upon *them only*, not coming by their Means into the Heart, and unto the *Holy Ghost*; in this Case, to the Ungodly, it is nothing but a dead Affair, doing them rather Harm than Good. In the very same Manner is all the holy Scripture a dead Letter to the Ungodly, not helping them at all: And even though they hear ever so much of God's Word, yet it does them more Harm than Good: Upon which Ground it is therefore said, (2 Cor. iii. 6.) "*The Letter killeth, but the Spirit* "*giveth Life*." Whereas, however, to him, who liveth in the Spirit, which quickeneth, the Scripture is no dead Letter, but a clear divine Light: So that the more we read the Scripture in the Spirit, so much the more are we enlightened by it in our Understanding, and strengthened in Faith, and do also grow up and increase in Love, Meekness, Humility, Patience and Comfort, and in all other divine Christian Virtues. Thus then is the holy Scripture to Believers a clear Light, which hath flowed forth from the *Holy Spirit*; whereas to the Ungodly it is *a dead Letter*. The very same is the Case likewise with the Hearing of the Word of God, and with the Participation of the Sacraments: To Believers all is Light and Life, and very profitable and good in their Christianity; as also every Thing else, which God hath created, and is an Object of their Eyes; whereas to the Ungodly every Thing is a dead Affair, and does them a great Deal of Hurt; so far is it from being profitable, and a Furtherance to them in Christianity.

XIV. Accordingly

XIV. Accordingly I muſt be underſtood aright, nor ought my Words and Meaning to be wreſted and perverted. For what *I* ſay the *Holy Scripture* ſaith likewiſe, that the *Letter killeth*, viz. the Ungodly, but not the Pious. But when the Ungodly, by Means of the Letter, turneth to God, and is converted, and comes into the Spirit; then doth the *Spirit quicken and give him Life again*; when alſo of Courſe the Scripture proves a clear Light, and no longer a dead Letter to him. Then doth the *Holy Spirit* enlighten ſuch a Perſon more and more, in Proportion as he reads in the Scripture, in the Fear of God. Yea, and every Thing that *now* floweth forth from the *Holy Ghoſt*, to this very Day, provided only it be read in the Fear of God, is a Means whereby a Man is enlightened in the ſame Manner by the *Holy Ghoſt*, if ſo be he only reads it again in the *Holy Ghoſt* from whom it flowed forth. In the ſame Manner, whoever now reads, in the *Holy Spirit* and in the Fear of God, what *I* write by the *Holy Spirit's* Impulſe concerning my *divine Viſions and Revelations*, he will alſo be thereby further enlightened by the *Holy Ghoſt*.

XV. Thus do I now pen down my DIVINE VISIONS, not for the Sake of the Ungodly, but for the Sake of the Good and Pious. And if the Ungodly do not chooſe to read them, becauſe they go againſt *them*, they may let it alone; but then they may let the Pious read them, who take Pleaſure in ſo doing. But if you ungodly Ones do not chooſe to be ſaved by *Chriſt alone*, then will you never be ſaved at all. Neither do *my* Viſions ſave or make you happy: Certainly ye may be ſaved, provided you do but come to *Chriſt* by Means of the holy Scripture; although ye never hear or read a Syllable about *my* Viſions. Neither do *I* eſteem *my* Viſions to be neceſſary for Salvation as *you* do however eſteem *your* human Notions and Opinions, and your human Gloſſes and Interpretations of the Scripture, and your many-*articled* Faith, to be neceſſary for Salvation: Yet will all this avail you nothing at the laſt Day. Yea, though ye underſtood every Thing *aright* in your *Head* and *human* Underſtanding whatſoever ſtands written in the Scripture, and are called *Catholic*, *Lutheran*, *Reformed*, *Mennoniſt*; yet will it not avail you any Thing at the laſt Day: Nay, moreover, it will not be of any Avail

to you at the last Day, even tho' ye are called *Christians only*; not suffering yourselves to be called by the Name of *any* Man; but saying only, we are *Christians*, and thereby only will we be saved. Ay, and though ye duly partook of the Sacraments at the same Time;—all this will not avail you at the last Day, unless ye be *genuine*, *believing* CHRISTIANS. For it is not the *Titular*, *Oral*, and *Verbal* Christians, who are saved, but purely and alone the believing, practical Christians. Well therefore may every one examine himself, whether he be a titular, oral, and verbal Christian *only*; or whether he be a believing, practical Christian, and a true Follower of *Christ* in his holy Doctrine and Life; and whether he serve GOD in that Holiness and Righteousness that is acceptable to him. Let all the *idolatrous* Names go, and be ye named after CHRIST only, and be ye genuinely-believing, and practical Christians.

XVI. With Respect to my own Person, I do not desire to be called after the Name of any Man, in Point of *Faith*: For *Christ's* Name alone shall be valid, and no *Man*'s Name, he may be as holy and learned a One as ever he may. And therefore also will I hear, speak, or write of *no other* Faith but solely of the *one-only* Christian *Faith*, (Gal. v. 6.) which *worketh by Love*; according to the Standard of which, *Christ* will alone judge at the last Day: As I have also spoken thereof in my publicly-printed Piece;* wherein I likewise give an Answer to such as enquire, *Which is the best Religion?* Where I say, that it is not such a Religion as hath the Name of some Man to warrant and recommend it, but purely and alone the *Christian Religion*; that is, the Holy Scripture. According to *that* we are to live, which is certainly enough for Salvation. I am under no Obligation to *speak* more (and other) Words than such as occur in the Scripture; neither am I under any Obligation to *adopt* more (or any other) Words than such as occur in the holy Scripture.

XVII. All that is necessary to Salvation stands so roundly

* In the Postscript to the Letter, addressed to H. F. concerning JOHN ENGELBRECHT, in the first Part of the 2d Volume, in the *fourth Piece* of the *German* Edition.

roundly and plainly in the holy Scriptures, that one Man is as well able to read it as another. But all, that doth not ſtand ſo roundly and plainly in the holy Scriptures, which one Man is as well able to underſtand as the other, being *Myſteries*, whereunto an *eſpecial* Illumination of the *Holy Ghoſt* is requiſite in the Heart;—Things of this Nature are none of them neceſſary unto Salvation. Wherefore the Learned ought not to quarrel and contend with each other about *them*, or about *that* which is not neceſſary to Salvation: On the contrary, they ought all of them harmoniouſly to teach *that* which is neceſſary unto Salvation; and ought to be true Followers of *Chriſt* in his holy Doctrine and Life; ſetting good Examples to their Hearers in Love, Meekneſs, and Humility, and alſo in all other Chriſtian Virtues; going all one Way, that their Hearers may thus follow after them too *in that one holy Faith, which the Holy Ghoſt worketh in the Heart*, (Eph. i. 19. ii. 8. and Coloſſ. ii. 12.) This is of far greater Importance, in all Reſpects, than that they go on diſputing and wrangling in ſuch a Manner as they do about *Notions* and *Opinions*, Pro and Con; and that they thereby ſeparate themſelves one from another, living with each other in Hatred, Envy, and Diviſion; on Account of which the *Holy Ghoſt* is precluded from working all Kinds of Good in them. Therefore ought they to accord one with another in Love, and all of them to become unanimouſly the Followers of *Chriſt* in his Life and in his Doctrine, to the very utmoſt of their Power, and as far as it is poſſible; in Order that the *Holy Ghoſt* may be able to work the Love of *Chriſt*, and of all Goodneſs in *their* Hearts likewiſe.

XVIII. But that I have been now forced to write all theſe previous and preliminary Conſiderations and Reflections, premiſing them as an Introduction to the written Account of the *Viſion* itſelf, comes alſo from a Direction and Influence of the *Holy Ghoſt*, which has withal it's good and ſolid Reaſons. Therefore, my dear Friends in *Chriſt*, let it not be diſagreeable and irkſome to you to read it, before you read the *Viſion* itſelf, and be ye ſatisfied with the wonderful Leading of the *Holy Ghoſt*. For the *Holy Ghoſt* doth

doth nothing without his good and ſubſtantial Reaſons for it; which Reaſons, though you may not be able to penetrate and underſtand *at firſt*, yet will ye ſurely be able to do it *in it's Seaſon*, afterwards.

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§ II.

The VISION.

XIX. THUS will I now, purſuant to your Deſire, write down *the Viſion concerning the* THREE STATES, as the *Holy Ghoſt* ſhall be pleaſed to ſuperintend and direct the Deſcription of it. But let it be noted, that at the Time of my ſeeing *this Viſion*, I was broad, and perfectly awake, and ſaw it clearly with my outward Eyes, and not *in the Spirit* without my bodily Eyes: In which latter Way, I own, I did ſee * *the Viſion concerning the New Heaven and the New Earth*, which I have alſo given a Deſcription of. That I have however ſeen ſuch a Multiplicity of Wonders preſented to my clear and open bodily Eyes, is what nobody ought to be ſtumbled, or diſconcerted at. Let every one only reflect immediately upon the wonderful Omnipotence and diſpenſing Government of GOD, as I have already ſaid; and think, that GOD *is able to do above all Meaſure more than any Man is able to believe, to deſcribe, and to underſtand.*

XX. I had this Viſion at the Beginning of the New Year, 1625, in the *Paſtor*, or Miniſter's Houſe at *Winſen*; which is ſix Miles from *Zell*, in the Dutchy of *Lunenburg*; in which Houſe I have had ſeveral Viſions. But *this Viſion* I had not in the Day-Time, but in the Night.

" I was lying in Bed, and being perfectly and broad-
" awake, was ſpeaking with GOD in a believing Prayer
" within my own Heart; becau I was in great Anguiſh
" of my Heart. Now, whilſt I was thus ſpeaking with
" GOD in my Heart in a believing Prayer, my Heart was
" in this believing Prayer, and by Means thereof, made
" joyful

* See Page 139, 140, of the 1ſt Volume.

oyful by the *Holy Ghoſt*; yea, and I received the Joy ınd the Power of the *Holy Ghoſt* corporally in my Heart.

XI. " Upon which a divine Flame having ſprung ıp out of my Heart, it went into my Eyes, by the Will and Agency of the *Holy Ghoſt*; ſo that my corporal Eyes being opened, I ſaw a *bright* and *ſhining* CLOUD over me in the Chamber, which gave ſuch a Light and Reſplendency to the Chamber, as was far uperior to any Luſtre, which a great Number of arthly Lights could have ſhed by being brought into t: Nay, the Chamber was ſo reſplendent, as if all he Walls of it had been on every Side overlaid with he brighteſt burniſhed Gold.

XII. " And thus alſo I ſaw *an Altar of Gold*, upon which were *three Men* ſitting in *White*, upon Chairs, ınd faſt aſleep, with their Heads in their Hands, ɔoiſed and repoſed upon their Elbows. Now one of heſe Men in White had two *Swords* lying at his Feet: Another had a golden *Rod* and a golden *Book* lying at ıis Feet: And the third had a *Sword* and a *Balance* ying at his Feet.

XIII. " And thus I alſo ſaw *twelve Men more in White*, ;anding upright on their Feet in the Chamber; who diıided, and formed themſelves into three Bands, four and our. Four of them had muſical Inſtruments in their Hands: One of whom had a Lute, another a Harp, the hird a Guittar, and the fourth a Violin. But four of hem had Muſic-Books in their Hands. And this Party, r Band, being eight in Number, formed themſelves nto a Circle; in ſuch a Manner, that each of the four who had Inſtruments in their Hands, had one of the ther four with the Books in their Hands at his Side: o theſe eight formed a Circle in this Order. And in roportion to the Extent of this Circle, I ſaw a great, right, and glittering *Star*, which overſpread theſe ight Perſons. Hereupon the eight began to ſing and o play the TE DEUM LAUDAMUS,

" LORD

" LORD GOD, we Praiſes bring!
" LORD GOD, we to Thee ſing!
" Which *Doxology* they ſung, and played out, in Accom-
" paniment and in Concert, from Beginning to End.—
" The four remaining Ones divided themſelves again into
" two Bands, two and two; and thus they walked (about
" the Chamber) backwards and forwards, engaged in
" Converſation one with another: Two of them were
" ſpeaking concerning the lamentable and woful State
" of Things in *Time*; and the other two were ſpeaking
" concerning the Joy of *everlaſting Life*. Yet for all
" this, the *three Men* kept ſitting in the very ſame ſleeping
" Poſture upon the Altar; and they ſlept on, without
" being at all awakened by this charming Voice of
" Jubilee, expreſſed by the Singing and Playing. Now
" after theſe eight Men had thus ſung and played out this
" charming Doxology, they vaniſhed out of my Sight,
" the Star was removed, and the four other Men retreated
" likewiſe: But the *three firſt Men* remained ſitting upon
" the Altar, and ſlept on without Intermiſſion.

XXIV. " But the twelve Men and the Star being with-
" drawn and gone, an *holy Angel* then came flying out of
" the bright and ſhining Cloud. He was clothed with a
" long white Robe; which he had girded about him
" pretty high, in Manner of a Perſon on his Travels; ſo
" that the Robe might not trail about and encumber his
" Feet, and that he might be able to advance with a more
" expeditious and eaſy Pace. This Angel had a golden
" Key in his right Hand, and a Chain of Gold hanging
" upon his Arm; and in his left Hand he had a golden
" Stick, or Wand. Thus then, having ſwiftly paſſed along
" to the Altar, and laid the Key and the Chain upon the
" Altar; he took the Stick into both his Hands, and
" with it ſtruck one of the *three firſt Men*, *him* who had
" the two Swords lying at his Feet, ſuch a violent
" Blow on the Head; that he fell down from the Altar to
" the Ground; which made ſo loud a Noiſe and Clatter,
" when the Angel had ſmitten him down to the Ground,
" that the other two were waked by it, and caſt their Eyes
" round about on every Side. However, the Angel did
" not ſmite *them* to the Ground; but they kept ſitting as
" they

" they had done on their Chairs. Whereupon alſo the
" Angel, laying his Stick likewiſe upon the Altar, raiſed
" the Man up again whom he had felled to the Ground,
" and re-ſeated him on his Chair upon the Altar;
" putting the two Swords into his Hands, and ſaying to
" him, *Judge aright.* Likewiſe he proceeded to put the
" golden Rod into the one and the golden Book into the
" other Hand of the ſecond; and ſaid to *him* too, *Judge*
" *aright.* Thereupon alſo putting the Sword into the
" one Hand, and the Balance into the other of the third;
" he then ſaid to *him* alſo, *Judge aright.* To which he
" farther ſuperadded as follows. *Antichriſt has reigned in*
" *you long enough: Chriſt will alſo now at length rule and*
" *reign in you.* Thus then did the three Men ſit, and hold
" theſe their Enſigns, or Inſtruments, quite faſt in their
" Hands, looking intently upon the Angel. Upon which
" the Angel ſaid to the three Men, *You have no Occaſion to*
" *look ſo hard upon* me, *but rather turn ye your Eyes to* Him
" *who ſent me; and do ye make Uſe of your Enſigns to the*
" *Purpoſes for which they were given you. Be not ſlothful*
" *with them, neither do ye fall aſleep again, leſt ye ſhould*
" *let your Inſtruments drop out of your Hands again: For*
" *ſhould* He *come, who hath ſent me, and find you ſleeping,*
" *ſo as again to let your Inſtruments drop out of your Hands,*
" *he will ſmite and hurl you into the Abyſs of Hell. There-*
" *fore let this be a* Warning *to you, and do ye make Uſe of*
" *your Inſtruments to the Purpoſes for which they were given*
" *you.* Now the Angel, having made an End of this De-
" claration, took his Flight back again into the Cloud,
" carrying along with him the Stick, or Wand, back
" again, in Token of his having executed a good Work
" with it. But the *Key* and the *Chain* he left where they
" were; in Token, that with *them* likewiſe ſhould a good
" Work be alſo in future executed. Yet did the three
" Men ſtill keep their Seats as they were before upon the
" Altar; holding their Inſtruments faſt in their Hands,
" and caſting a bright and vivid Look everywhere around
" them, like Men that were now, in very Deed, alive.
" They alſo looked hard at *me*, which I very much won-
" dered at; thinking with myſelf what could be the
" Meaning of it. And I conſidered thus with myſelf,
" The *twelve Men in White* are gone again; the *Star* is

" gone;

" gone; the *Angel* is gone;—and yet *these three* still re-
" main upon their Seats, as they were sitting here at first!

XXV. " Now whilst I was thus deeply engaged in
" Wonder, *another Angel* came flying out of the bright-
" shining Cloud, who was clothed in a long white Robe.
" This was so beautiful, that it looked as if it was em-
" broidered with Pearls and Crowns of Gold, interspersed
" like a Group of little Crowns of Gold, which upon the
" white Robe were all around beset with Pearls. And
" where there were no Crowns of Gold, there the Em-
" broidery was made with Pearls, disposed and dispersed
" over all the Robe throughout. This was a Garment
" beyond all Measure glorious, beauteous, and re-
" splendent to behold. Yet had not this Angel girt him-
" self up like the former Angel, but this Robe of his
" had such a long flowing Train as to intercept the Sight
" of his Feet from me. Moreover, with a slow and solemn
" Pace, he advanced towards the Altar, upon the Pave-
" ment, as soon as ever he was alighted upon it: And
" verily this Pavement was likewise as beautiful and bright
" as if it had been overlaid with the most resplendent bur-
" nished Gold. And when the Angel was come up to the
" Altar, he said nothing to the three Men; but *this* Angel
" took the *Key* and the *Chain*, which had been brought by
" the *former* Angel, and left by him upon the Altar; he
" took them (I say) off from the Altar, and brought them
" to me. For coming to my Bed-side, he laid the *Key* and
" the *Chain* down upon the Bed before me; asking me,
" whether then I knew what the Meaning was of these
" WONDERS, which I had there seen, and even yet saw?
" Then I said to him, No; I do not know it. The
" Angel made Answer, because thou dost not know this,
" GOD hath sent me to thee, to tell and reveal to thee
" the Meaning of all that which thou *yet* seest, and *hast*
" seen. Thus did the Angel proceed to explain it all to
" me, expounding to me *spiritually*, according to *God's*
" *Word*, every Thing which I there had seen, and yet
" saw in a *corporeal* Manner."

The

§ III.

The INFORMATION ſubſequent.

XVI. IN this Manner have I now penned down the VISION, as it was in itſelf, and as the *Holy* *hoſt* hath cauſed it to turn out, by bringing again into y Remembrance *that*, which I was now to ſet down in riting concerning it: Wherein then nobody is to con- ɔul the *Holy Ghoſt*, let it ſeem as ſtrange and as odd to m as ever it may. But I, for my own Perſon, do cer- inly know, that all this I have ſeen when I was broad id perfectly awake, clearly and diſtinctly, with my viſible id corporal Eyes; and have heard it in the ſame Man- r with my bodily Ears, exactly as I have here given the eſcription of it.

XXVII. Thus will I alſo give a ſhort Account of the XPOSITION of the VISION, juſt as the Angel ex- ained and expounded it, according to the Word of OD; ſhewing what is implied and meant by all the oſt material Circumſtances belonging to it. Theſe will alſo write down, one after the other, as the *Holy Ghoſt* all now ſuperintend and direct it's Execution. For I h not able to write it any otherwiſe than as the *Holy* *hoſt* directs, like as I have frequently intimated: Neither n I able to write down any *more* about that which the ngel hath ſpoken, than what the *Holy Ghoſt* doth again ring into my Remembrance; and concerning which he ſtructs my Spirit and my Heart; which is united, knit , and bound together with the *Holy Ghoſt*. And as now e *Holy Spirit* doth witneſs with *my* Spirit, that I am a hild of GOD; (Rom. viii. 16.) ſo alſo doth the ſame *oly Spirit* admoniſh and teach *my* Spirit what I am to rite, and how I am to effect it; what and how I am to eak and write.

XXVIII. For *my* Spirit is not taught and inſtructed by len, out of Books, in the ſame Way wherein one Man ay teach and inſtruct another in this and that; amidſt

all

all which the Heart can remain proud, falſe, un
and arrogant. This is not the State, or Diſpoſit
my Spirit; but rather is *my* Spirit taught and inſt
by the *Holy Ghoſt* within my Heart; under whi
Heart is incapable of remaining wicked, proud,
and arrogant; but my Heart becomes thereby
and more loving, meek, and humble.

XXIX. This I ſay, to the End that nobody m
ſatisfied and contented with being taught and inſ
by *Man* outwardly, by Means of Books, or other
Word of Mouth, out of the Word of God:—N
every one muſt turn inwards and make a Retreat i
own Spirit to the *Holy Ghoſt* within his own Hea
into his own Thoughts: And let him call upon a
treat the *Holy Ghoſt* to be pleaſed to teach him the
of God, and to be pleaſed to give him Inſtructio
happy is that Man, whom the *Holy Ghoſt* himſel
teach in the Heart, directing and admoniſhing him
his own Heart, and who heareth what the Lord ſp
in him! As *David* alſo ſays, (Pſal. lxxxv. 8) "
" *hear what the Lord ſpeaketh* in me." So muſ
one do his Endeavour to hear what the Lord ſpeal
him: In which Way he may learn more from t
Ghoſt in his own Heart in *one Hour* than he can lea
wardly from all Men in the World, *all the Days of h*
O happy, thrice happy is that Man; who hears t
Ghoſt's Voice within his own Heart, who in Fa
by Practice, complies with *that*, which the *Hol*
teaches him in the Heart! Such an one is a bleſſe
initially here in Time, and conſummately hereafte
Eternity. For thus will his *Soul* and *Spirit* be g
here in Time; and as ſurely as his *Soul* becomes g
here in Time, ſo ſurely will his *Body* be alſo g
hereafter, when Time is no more. Now h
would fain, after this State of Time, come to C
into everlaſting Joy and Felicity, and would f
Christ there *bodily*, with *bodily* Eyes; ſuch an o
of Neceſſity come firſt to him, in the *preſent* S
Time, in his Heart, *ſpiritually*; and muſt needs vi
with *ſpiritual* Eyes, with the Eyes of Faith: H

נשמה and נפש.

hear CHRIST within his own Heart, through his *Holy Spirit*, and there learn of him Humility and Meekness.

XXX. Thus then do I refer and direct every one, by all the Call and Commission I lay Claim to, to his *own* Heart, to the Lord CHRIST *himself*; who, through his *Holy Spirit*, will reveal himself to him within his own Heart, teaching and instructing him. Therefore let nobody cleave to any good Thing I write by the Impulse of the *Holy Ghost*, in such a Manner as to make a full Stop *there*; but rather let every one turn to CHRIST *himself* within his own Heart; who will himself, together, or in Conjunction with, his divine Word, through the *Holy Ghost*, teach and instruct him in every Particular, both of what he should do, and what he should leave undone. For the *Holy Ghost* will not teach Men, through *me only*, and through *my* Writings, or even through the holy Scripture in the BIBLE; by Means of pious Persons, in whose Hearts the *Holy Ghost* bears the Sway, or by Means of their fine Writings, which by the Illumination and Impulse of the *Holy Ghost* they have penned down:—No, no; but the *Holy Ghost* will also *himself* teach them within their *own* Hearts every Thing, that he through Men and Writings teacheth them outwardly. The same will he then *renew* to them again within the Heart, provided they do but turn with their Hearts unto HIM.

XXXI. By Means whereof their Heart is of Course changed and rendered good and pious, if so be the *Holy Ghost* may but keep his School in it, and in it rule and reign, instigating the Man to all good Things, and teaching and instructing his Spirit Then doth his Spirit unite with this mild *Holy Spirit*, and the Man is rendered godly, and so minded as *Christ* was; and thus then doth the human Spirit become a Partaker of the divine Nature, if it doth also flee from and escape the corruptible Lust, and guard against *gross* and *known* Sins, resisting them in the Heart, and crucifying the Flesh with it's Affections and Lusts:—Then, and in this Case, a Man certainly becomes a Partaker of the divine Nature, as *Peter* says, (2 Epist. Chapt. i. 4.) "*That such are Partakers of the* "*divine Nature, if they flee from and escape the Corrup-*

"*tion*

" *tion which is in the World thro' Lust.*" Now also, such as flee from and escape the corruptible Lust, " *do likewise* " *crucify their Flesh with the Affections and Lusts.*" (Gal. v. 24.) Therefore do they not follow after and comply with the evil Lusts, but they resist them; for all this has a mutual Connection and Dependence one upon the other. Thus then " *do they purify their Hearts by the Faith in* " *Christ.*" (Acts xv. 9.) And being thus *pure in Heart,* " *they of Course see God in Faith,* as Christ says (Matt. v. 8.) " *Blessed are the pure in Heart, for they shall see* " *God.*" They shall see God, *initially* during the present Time in Faith, and *consummately* hereafter, in a corporal Way, *Face to Face*; as his holy Word doth also teach us the same. (1 Cor. xiii. 12.) And whoever now is thus of a pure Heart, and seeth God, has also of Course every Thing any Heart can wish and desire, initially in the present Time, and perfectly hereafter, to all Eternity. For then has he " *his Delight in the Lord, who giveth* " *him the Desires of his Heart,* (Psal. xxxvii. 4.)

XXXII. That Men may attain to THIS, *first* in this present Time, and *perfectly* hereafter to all Eternity, is the Scope and Drift of the entire Call and Commission I lay Claim to, and concerning which I write and speak. This is also the Scope and Drift of every Thing, which I shall now further write down concerning the EXPOSITION of this VISION, as the *Holy Ghost* shall at this Time be pleased to bring it again into my Remembrance. For GOD doth, in the *first* Place, teach Man in *divers* Ways and Manners, as he feeds him outwardly with *divers* Kinds of Food; but all to *one* and the same End, that the Man, being satiated with it, may thereby preserve his natural Life, as long as he is to live naturally in this present Time, according to the Will of GOD. Thus doth GOD also teach Man outwardly in divers Ways and Manners; but all to one End, that he being thereby nourished in his Soul, may be preserved unto everlasting Life; and that Man may, through the *Exterior*, be led to the *Interior*.

XXXIII. And as GOD doth now allow a Variety of Dishes to be served up to Men, and provides such for them;

them; and to ſome Perſons alſo in ſuch Plenty, that they have it in their Power not only to make Uſe of them for bare Neceſſity, but alſo for Pleaſure and Delight; inſomuch, that very often they have a Superfluity of Proviſions, far beyond what their bare Neceſſities require;—ſo doth the bountiful, gracious, and merciful God, and Father in Heaven alſo cauſe his Word, as the Food of the Soul, to be ſet before us and preached abundantly, in *divers* Ways and Manners, beyond what the Soul's bare Neceſſities require: And the Pious may have every Thing for their Delight, ſo as to rejoice and ſolace themſelves therein. Thus doth God cauſe his holy Word to be, in divers Ways and Manners, preached and delivered; now this, then that *Subject*; now in this, and then in another *Manner*: Now is this *Diſh* ſerved up to them, and then again another: Now is one *Topic* and then another treated upon and committed to Writing: Now is this and then the other Thing *explained*. Thus doth God give one Man to underſtand *this* and another Man *that*, that he may be able to bring about and effect the Salvation of Chriſtians, for the common Good, and every Thing unto Edification, and for the Joy and Delight of pious Chriſtians. Now comes one fine Book to Light, and then again another; whereby pious Chriſtians may, in a Variety of Ways, be delighted in God: And one is more lovely, and has a ſtill more delicious Fragrance than another; like a large Bed of fine Flowers, of various Tints and Colours, in a Pleaſure-Garden; and like a Diverſity of fine Herbs; which Men gathering in an Heap together, out of them they are able to form a fine Noſegay, compoſed of all Kinds of charming Flowers and Herbs, which is very pleaſant and recreating for Man. Thus may they, alſo, out of many fine Books, which have all of them originated from the *Holy Ghoſt*, gather together a Variety of different Things, and make a fine Noſegay of them in a ſpiritual Way, and may receive a great ſpiritual Joy and Recreation from them; by this Means, enjoying themſelves in God in a Variety of Ways: Foraſmuch as every Thing cometh from God, that is ſubſervient to Edification in our Chriſtianity; yea, and every Thing is intended for the *common* Good.

XXXIV. For every good Thing cometh from God, all good Books, Treatiſes, or Writings, be they long or ſhort; every good Thing cometh from God, and is derived from the *Holy Ghoſt*, both the good *Gifts* and the Good that is found in the *Bible*. For certainly "*every* "*good and perfect Gift cometh from* God, *it cometh down* "*from above, from the Father of* Lights," (Jam. i. 17.) The *good* Gifts, ſuch as are all earthly, periſhable Gifts, which adminiſter to Man's Neceſſities in the natural Life, and alſo to his Delight; *theſe* come down from above: And thus alſo do all the *perfect* good Gifts ſurely come down from above, from the Father of *Lights*, as *James* ſays: Such are all the ſpiritual Gifts, which are ſubſervient to the Uſe of Man's Soul in the ſpiritual Life. Neither are theſe Gifts good only, ſo as the earthly ones are; but they are alſo *perfect* Gifts; becauſe they are *ſpiritual* Gifts, and becauſe they are not barely ſubſervient to Man's Uſe in Reſpect of the *earthly*, but alſo in Reſpect of the *eternal* Life.

XXXV. Therefore ought we to receive every good Thing, which is of Service to Man in Reſpect to everlaſting Life, as well as that Good which is to be found in the *Bible*; becauſe it is *all* derived from the *Holy Ghoſt*; juſt as we receive every good Production which, in ſuch a various and manifold Manner, takes it's Riſe from the Earth. For thus doth the *Holy Ghoſt* alſo yield a Multiplicity and Variety of Productions, which Chriſtians may enjoy, delight, and ſolace themſelves with. But your hard, ſtubborn, and ſelf-willed Heads will (forſooth!) receive and read nothing elſe but the *Bible*, and the Good which is deducible from thence: This they receive *excluſively*; but whatſoever good Thing proceeds from *any other* Source, whether ſpoken or written, *that* they reprobate and deſpiſe. (See John v. 39--47. Chapt. vii. 41, 42, 48, 49, 52. ix. 28, 29.)

XXXVI. Now, ſuch as act in this Way, and are thus ſtubborn and ſelf-willed, are, after all, under a very grievous Miſtake; betraying by this their Conduct, that they carry in them a proud and haughty Heart to this very *Day*; an Heart, that will not *humble* itſelf under any

other

other Person. For they exalt themselves over their Neighbour, and are so full of their own *Self-Wisdom*, as to imagine themselves to be wise enough, and to have no Need of learning any Thing of their Neighbour, they themselves being much more wise and prudent than he: They conceit, that the *Holy Ghost* worketh in THEM *only*, and not in *another*; and of Course, that they are as capable of understanding the Matter as another: Whereas, after all, the "*Holy Ghost worketh* where *he himself* "*pleaseth*;" (John iii. 8.) and is as able to work in *unlearned* humble Hearts, as he can in the *learned*, by Means of their Literature. Let us not therefore despise any Thing that is good, even though it may be offered by a Person ever so mean and despicable, according to his Simplicity. We ought not to look to *Man*, be he learned or unlearned; neither ought we to look to a fine elaborate *Stile*, or *Diction*, either in Writing or in Speaking; but rather ought we to fix our Attention purely and alone upon *that*, which is good, and upon the TRUTH, which proceedeth from the *Holy Ghost*; although it might be delivered with ever so great a Simplicity, and without the affected Trappings of human Art and Science.

XXXVII. Therefore must we not despise *that*, which is good, and the Truth; rather ought we to embrace it, as being *that*, which hath originated from the *Holy Ghost*. Moreover, the Good, which the *Holy Ghost* delivers thro' any *other* Person, and the Good he hath wrought in any *other* Person, we ought to set a much greater Value and Affection upon than the Good which is wrought in our *ownselves*, and is delivered from our *ownselves*. Every one ought always to think, that another Person, under the *Holy Ghost*'s Guidance, does a great Deal better than himself. Every one ought always to be more endeared to another than he is to himself. Every one ought always to entertain a much higher Esteem for his Neighbour than for himself; and ought to be better pleased with his Neighbour's Work, wrought by the *Holy Ghost*, than with his *own*, even though *he* worketh it by the *Holy Ghost*. When Men are thus disposed one towards another, and every one doth thus humble himself to his Neighbour, the Effect will surely be Love, Peace, and Unity:

Whereas, when a Man doth always entertain an higher Esteem for *his own* Work than for *that* of his Neighbour; and doth thus exalt himself *over* his Neighbour, conceiting himself to be endowed with *more* Wisdom and Prudence than his Neighbour, and therefore despises him; the natural Effect of all this is surely Discord, Strife, and every Kind and Degree of Mischief, which the Devil plays off, and is the secret Mover and Fomenter of at the Bottom.

XXXVIII. Against this let every one be upon his Guard. Let every one, in his own Heart, esteem his himself the *very meanest of all*; reflecting, that he is not better in the Sight of God than his Neighbour. God is the Creator of the very meanest Person, as well as of himself: Moreover Christ has died for such a one as well as for any Grandee of the most exalted Station in the World. Let nobody exalt himself over his Neighbour, on Account of his *Gifts*; but rather the more Gifts God bestows upon him, so much the more *humble* ought he to be in his Heart; and thus can the *Holy Ghost* so much the better work within his Heart: For within the *humble* Heart the *Holy Ghost* doth work, and not in that which is *proud* and *haughty*, (1 Pet. v. 5. Jam. iv. 6.)

XXXIX. But now those, who will (forsooth!) neither read or receive any Thing but the Bible, and *their own* Productions, do by this very Procedure of theirs betray, that they have as yet no Love of God in their Heart. For had they the Love of God in their Heart, they would also love every Thing that cometh from God, (John viii. 42.) But since they nauseate whatever other People may, *to this very Day*, write; opposing it with Might and Main, and entertaining neither any Inclination or Will to read it; no nor choosing to examine it, whether it be good or bad, as far as they are able; they do by this very Procedure betray, that they hate and envy their Neighbour in their Heart, and that they have no Love for him: Of Consequence they do hate and envy God in Heaven too, and have as little Love for *him*. Seeing that whosoever hateth his *Neighbour*, the same hateth God in Heaven too. For how can he love God whom he doth

not

not see, when he hateth, and loveth not, him, whom he *doth* see? As John says, (1 John iv. 20.) "*If a Man* "*say I love* God, *and hateth his Brother, he is a Liar.*" Because God will, in this World, be loved no otherwise than in Man: For if any Man will love God, whom he doth *not* see, then must he love the Man who is his Brother, and whom he *doth* see: Neither is he to love his Brother only, but his very Enemies too.

XL. For that one Friend loves another is HUMAN, and what the very *Heathens* and *Publicans* are able to do; but it is CHRISTIAN for a Man to love his Enemies too; to love those, that hate us, "*so as to overcome Evil with* "*Good,*" (Rom. xii. 21.) It is the Doctrine of CHRIST, that "*we are to bless those that curse us;*" (Matt v. 44.) that we are to *do Good* to such as *do Evil to us.* And he that will not do *this*, to the utmost of his Power, is no *right* Christian as yet, let him be as wise and prudent as ever he may; let him hear the Word of God ever so often, receive the *Sacraments*, and do as much *Good* as ever he will to those who love him; yet is he nevertheless no *genuine*, *true* Christian, provided he doth not behave and act towards his very Enemies also, out of Love, to the utmost of his Ability, as he behaveth and acteth towards his Friend. For this is CHRIST's Doctrine and Precept, whom we are to hearken to, and to practise what he prescribes, if we have a Mind to be saved. Thus doth *Christ* teach, and such a Practice as this doth *he* prescribe, viz. *that we are to love our very Enemies.* And whoever is not yet in a Disposition for practising this, has not as yet the *Spirit* of CHRIST, nor doth he yet belong to *him.* *For such as have the Spirit of* CHRIST *belong to him*, (Rom. viii. 9.)

XLI. Such are his *genuine* Disciples. And those now who have the Spirit of *Christ*, and are ruled and led by *him*, are in a Capacity of loving their Enemies from the Heart, and of doing all the Good to their Enemies that is any-ways possible, and to the very utmost of *their* Ability. The Truth of this I am able to evince, not only from the Scripture; but *I* can do it also, without mentioning it in a vaunting Way, from my own *personal*

Experience likewise. For this I aver in the Sight of God, who knows and is intimately acquainted with every secret Thought, and from whom nothing is hid;—he knows, that from the Heart I love my Enemies, tho' without Cause they hate and envy me; although I am no Ways deficient in my Regards and Duty towards them, nor are they able to charge me with any Evil justly: Yet nevertheless do they speak Evil of and reproach me, they hate and envy *me*; and yet for all that I love *them* from the Heart. Nay, my Heart within my Body doth burn and glow in me with Love towards them; and I sigh and pray daily for them, that God would be pleased to forgive them the Sins they are guilty of towards me, and that he would not punish them on that Account: But inasmuch as they speak Evil of his divine Work, that he would be pleased to chasten them however for *that*, in *Time*; so that by being thereby brought to the Knowledge of their Sin, they may be converted, lest they might thereby incur *everlasting Punishment*. For better is it to be punished *temporally*, and thereby to be brought to the Knowledge of our Sin, and to repent, than to incur *everlasting Punishment*. This, from the very Bottom of my Heart, I wish for the Wicked and Ungodly, who vex and grievously afflict me in every Kind of Way, that they might be rendered eternally righteous and happy. By which Disposition I demonstrate in Fact, that I love them cordially.

XLII. Now this have I also been obliged to write and make Mention of previously, for good Reasons, before I enter upon the *Exposition* of the Vision itself; to the End that I might enspirit and encourage every one to make a Point of it to read carefully and with Love and Delight, the *Manner* wherein the Angel did expound and explain this *Vision*, and what I now under the Guidance and Direction of the *Holy Ghost* shall write down of this *Exposition*; that thus every one may make a Point of reading the same with Care and Attention in the Fear of God; forasmuch as I do write it down under the Guidance and Direction of the *Holy Ghost*. And thus also let no one, on Account of the *Meanness* and *Insignificancy* of my Person, or on Account of the *Angel*'s having spoken

ſpoken and expounded it, deſpiſe the ſame: On the contrary let every one receive and peruſe it for the very Reaſon of it's having come from the *Holy Ghoſt*, and of his having ſo ſuperintended and over-ruled the Thing as I pen it down. For tho' the *Holy Ghoſt* might have his Reaſons, be they what they may, why a *Mixture* of that which is bad, or confuſed, might have been permitted to flow forth with the reſt out of my Pen; yet ought not the Good to be *indiſcriminately* rejected together with the Bad; but rather the Bad ſhould be left and the Good retained; as it ſtands written, "*Prove all Things: Hold* "*faſt that which is good.*" (1 Theſ. v. 21.)*

XLIII. Now tho' I know aſſuredly, that I am under the Influence and Direction of the *Holy Ghoſt*, and that I write every Thing that is good from the *Holy Ghoſt*, who gives my Spirit to underſtand *that*, which is good; yet doth it not follow from hence, that what I write muſt needs be *all* abſolutely good. For the Devil doth alſo mightily beſet and contend with me, being deſirous of intermingling and ſowing his Tares with *that* Good, which I do, in Order that the Good may be rejected *indiſcriminately* together with the Bad: Seeing that where God hath his Church, there the Devil is ſure to have a Chapel too, being glad to have a Finger in the Pie, only to ſpoil and deſtroy that which is Good: And yet, after all, he can do no more than God permits him to do. If then God ſhould have his good Reaſons for permitting the Devil to inſtil evil Thoughts into me; and which, though I might inadvertently and ignorantly adopt and intermix them with my Deſcription, yet another might advert to and underſtand them to be erroneous and bad; in this Caſe it is incumbent upon ſuch Readers to point out and prove them to me, that *I* may alſo take Cogniſance of, and

* Here the *Tranſlator* cannot forbear inſerting a *Saying* of our dear Saviour's to the ſame Effect, as it has been preſerved by *Origen*,

Γίνεσθε δόκιμοι τραπεζῖται, τὰ μὲν ἀποδοκιμάζοντες, τὸ δὲ καλὸν κατέχοντες.

That is, "Be ye expert Bankers, throwing out the *Counterfeit*, "but retaining every *Sterling*-Piece." Who can walk ſafely through the *preſent* Times without this Maxim?

and then reject them, so as not to "*call that which is* "*evil, good,*" (Isai. v. 20.)

XLIV. But nobody has, to my Knowledge, been hitherto able to point out and to demonstrate any Thing in my Writings to be *bad*. What may happen in future, is not yet any Object of Knowledge for me now. And though the Devil doth, sure enough, strongly assault me, with evil Thoughts; yet doth it nevertheless not follow, that the *Holy Ghost* will always permit such Attempts as these to succeed, so as for me, during my Writing, to intermingle that which is *Evil* together with the *Good*. This the *Holy Ghost* can certainly forestal, so as to prevent any such *Intermixture* of the Evil, together with my Writing. At present I cannot recollect, that the *Holy Ghost* has *actually* permitted me to intermix any Degree of the Bad with the Good in my Writing. Now if it *has* happened, it is more than I know of as yet, it being at present concealed from me: Moreover, that which will hereafter happen is equally concealed from me now. But if it be the Good-Pleasure of the *Holy Ghost*, to have me write nothing that is bad through the baneful Influence of the Devil's Temptation, he can sure enough prevent it, and so order the Matter, that I shall write *purely* that which is good and nothing of that which is evil. However should the *Holy Ghost* permit me to write something that is Evil also, it must nevertheless be incapable of doing me any real Hurt, but rather turn out *eventually* to a good Purpose for me. For *to them that love* God *must all Things work together for good*, (Rom. viii. 28.) let the Matter be as bad in it's ownself as ever it may: Forasmuch as when the *Devil* doth Evil with a wicked Design, the *Holy Ghost* doth over-rule it, so that, to such Persons, it issues, at the long Run, in that which is good. The Intention of the *Devil* is a wicked one; but he is forced, against his own Will, by the Evil, to promote the Christians Good. So wonderfully is the *Holy Ghost* able to over-rule and direct the Matter.

XLV. One ought therefore to resign and commend oneself purely to the Will of God, leaving the Matter to take such an Issue as it can take. A Christian ought not

not to be under any *anxious* Solicitude on this Account; but every one ought only, for his own Part, to do one Thing, as it occurs in Order and in Succeſſion, after the other, and to which he is inſtigated; as ſoon as ever he knows *that*, to which he is inſtigated, to be good. But when he is conſcious to himſelf that it is *bad*, ſo that he is certainly convinced within his own Heart what he is inſtigated to is ſomething bad; then muſt he *not* do the Bad; but rather it is his *Duty*, with Might and Main, to ſet himſelf againſt *that*, which is bad, as far as it is poſſible for him to do; neither muſt he knowingly put that which is evil into Practice. However, if the Caſe be ſo, that he is in Doubt whether *that* be good or bad, whatever it may be to which he is inſtigated; then ought he to call upon and pray to God, that he would be pleaſed to give him an *Underſtanding* in the Affair, ſo that he may know *certainly*, beyond all Doubt, whether it be Good or Evil: And in Caſe God doth ſuffer him to be ſtill hampered with Doubt, he may then do that to which he is impelled, if he chooſes to do it; but then he ought alſo at the ſame Time to call upon and pray to God, that if, through Ignorance, he ſhould commit a Sin by doing the Thing without knowing certainly whether it be Good or Evil, and doth thus *unwittingly* do Evil;—that God would be pleaſed to forgive him this Sin. If he acts in this Way, and thus lives continually in Humility and the Fear of God, praying for the Forgiveneſs of the Sins, which he committeth in Ignorance; then he walks ſafely in the right Road to Heaven; and in ſuch a Situation the *Devil* can do him no Hurt at all, let him aſſault him with his Temptations as much as ever he pleaſes.

XLVI. Thus will I now, in the Name of *Jeſus*, and under the Influence and Governance of the *Holy Ghoſt*, write down the Exposition of the Vision: Neither will I be under any Dread of the *Devil*, let him aſſault me with whatever Temptations he pleaſes; and although the *Holy Ghoſt* ſhould permit me to intermingle any Thing bad in the Account I write of it, yet will it do *me* no Hurt at all; but rather every Thing work together for *my* Good. But ſuch as do not like to read what I write, may let it alone. In this Caſe I have it to myſelf, meet-

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ing with my Recreation and Joy in that which I pen down under the Influence and Governance of the *Holy Ghost*. For *this* is not an HUMAN Work of my OWN; but it is a WORK OF THE HOLY GHOST, from which I have something good to learn, and by which I can regulate myself as well as many others, who peruse it. Herewith then, in GOD's Name, I will make a Beginning with Expounding the Vision.

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§ IV.

THE EXPOSITION OF THE VISION CONCERNING The THREE STATES.

How that many in all the *Three States*, Ecclesiastical, Oeconomical, and Political, are sitting fast asleep.

XLVII. NOW the Angel, having brought me the KEY and the CHAIN, as I have before said, entered into a Discourse with me, by enquiring, Whether I then knew what the Meaning of these Wonders was? To which having made a Reply as I have above written it down, the Angel began thereupon to *expound* the VISION to me. And he said first of all, The *bright and luminous Cloud*, which thou seest before thy Eyes, and the great Splendor, signifies the Splendor, or the Glory of the Lord; that great and unspeakable Love of GOD, which shines upon all Men in the World, as well upon the *Ungodly* as upon the *Good* and *Pious*. But the *three Men* whom thou saweſt sitting upon the Altar, who were fast asleep in their Chairs, signify the Ungodly in all the *three States*, in which are many sitting fast asleep in *known* Sins: Yet doth the Love of GOD shine upon *them* also, just as it does upon the *Good* and *Pious*, who are awake. However, the Good and Pious have their Joy in it, when they look upon the Love of GOD, and reflect upon it *within* their Hearts; whereas the Ungodly, who are

sleeping

ſleeping in their *known* Sins, are in no Capacity of ſeeing or of reflecting upon the Love of God; neither can they in *this Situation* have any Joy in it. Now, thereupon, the Angel alſo ſaid, I was to acquaint the Ungodly, by every Occaſion of the *Holy Ghoſt*'s Opening a Door for my ſo doing, that they were required to wake up out of *groſs* and *known* Sins, and not to continue ſleeping in them; that they ought to contemplate the Love of God, and be joyful in it, foraſmuch as it ſhineth upon *them* as well as it does upon the *Good* and *Pious*.

XLVIII. Again, the *Twelve Men*, whom I there ſaw ſtanding upright on their Feet, ſignified thoſe twelve eſpecial Meſſengers, through whom God orders and cauſes his Word to be preached, with a View of rouſing up and awakening the Ungodly out of the Sleep of Sin. Now *theſe* are the whole Body of *Prophets*, *Apoſtles*, and all faithful *Teachers* and *Preachers*, whom God has at all Times, from the Beginning of the World hitherto, ſent into the World, in Order to rouſe up and awaken the Men of the World from the Sleep of Sin, through whom God doth cauſe his Word to be preached in the World. Thus do the Twelve Men ſignify all the *Meſſengers* of God, whom God ſendeth into the World unto the Ungodly, cauſing his Word to be preached unto the Ungodly.

XLIX. But the *Three Men ſitting in White upon the Altar* ſignified the three States, the *Eccleſiaſtical*, the *Political*, and the *Oeconomical State*. Now many are they in all theſe *three States*, who are ſeated at their Eaſe and faſt aſleep in *known* Sins.

The *Firſt Man in White*, who had the two Swords lying careleſsly at his Feet, ſignifies the *Spiritual*, or *Eccleſiaſtical State*; and the *two Swords* ſignify *Faith* and *Love*. Thus many are they in the *Eccleſiaſtical* State, who ſit, during this preſent Time, at their Eaſe; and let the Swords of *Faith* and *Love* drop, and lie careleſsly at their Feet.

The *Second Man in White*, who had the golden *Rod* and

the

the golden *Book* lying at his Feet, ſignifies the *Oeconomical*, or *Family-State:* In *this* alſo are a great many of them ſitting at their Eaſe and ſleeping, having the golden Rod of Diſcipline, and the golden *Book of Humility* lying careleſsly at their Feet.

The *Third Man in White* ſignifies the *Temporal*, or the *Political State*, in which alſo many of them are ſitting at their Eaſe and ſleeping; and have the SWORD of *Love*, with which they ought to puniſh the Ungodly, and to protect the Good and Pious, and the BALANCE of *Righteouſneſs*, or *Juſtice* alſo, lying careleſsly at their Feet.

L. Whereas now the *Eight Men ſtanding in a Circle, did laud and praiſe* GOD *with loud Voices*, and the *three others were not awakened out of their Sleep* by it; the Meaning thereof is, that GOD cauſes his *Word* to be preached in rich Abundance, and hath given the Ungodly his Word in rich Abundance, cauſing them to be warned and exhorted unto REPENTANCE; but they will not mind it, nor awake up out of their Sleep of Sin. They perſiſt notwithſtanding, and ſtill continue in *groſs* and *known* Sins, and will not deſiſt from them, making it no Part of their Care and Concern that GOD cauſes his Word to be preached in ſuch rich Abundance. Nay, many Preachers, or Miniſters, who preach the Word of GOD, do themſelves not live according to the Word of GOD; ſo far from it, that they live quite counter to their *own* Sermons, in *known* Sins, in Pride and Haughtineſs, in Hatred and Envy, in Ambition and Avarice, in the Love of Money and of the World: In which, of Courſe, thoſe in the *Family* and *Civil* State follow after them, making GOD's Word no Part of their Care and Concern, neither taking it for the *Rule* of their Lives: Inſomuch that they are not a Whit better for having GOD's Word thus preached to them; and though they well know, nevertheleſs, that it *becomes* them to live according to it; yet do they, under ſuch Means, go on from bad to worſe continually, and live in a *diametrical* Oppoſition to GOD's Word.

LI. Now, becauſe they live ſuch wicked Lives, and *will not* concern themſelves about GOD and his holy Word, though

though God causes his Word to be preached with sufficient Plainness to them, and though they have God's Word, in the Bible itself, in sufficient and rich Abundance; which they are able to read, and from thence to understand, how it would become them to model their Lives according to it;—because (I say) they do, notwithstanding, live in a *diametrical* Opposition to it; therefore also will God now send his Angel with the Stick, or Wand, of Lustration; that is, he will severely plague and punish Mankind with War and Bloodshed, with Fire and Sword, with Hunger and Anxiety, and with all Kinds of Diseases; with which Mankind shall be smitten and tormented. This is signified by the Angel with the *Stick, or Wand, who struck one of the Men in White from the Altar to the Ground; which made such a Noise and Clatter, that the other two were waked up by it.* Now this doth signify that God will send all Kinds of Plagues and Punishments, whereby they shall be plagued and punished. Since they are resolved not to mind his *Word*, and do refuse to admit of Correction and Awakening, by Means of the *Word*, unto Repentance; neither to be roused by Means of it out of the Sleep of Sin; therefore will he *mightily* visit, and come upon them at a *Surprize* with a *sudden* Stroke, consisting of all Kinds of Plagues, as I have just now said: By Means of which, of Course, many will yet be wakened up, who would not be wakened up by Means of the *Word*, how clearly and plainly soever God hath caused his Word to be preached.

LII. The *Eight Men, who, standing in a Circle, did laud and praise* God, do also signify the Christian Church: And such are all good and pious Christians, who laud and praise God *individually* within their Hearts; though, in Respect of their Bodies, they be here and there dispersed in the World amongst all the Ungodly, upon the Face of the whole Earth. But God doth know his own, let them be wheresoever they may, viz. such as "fear him and work Righteousness;" in whose Hearts the *Holy Ghost* can work all Sorts of Goodness, according to his own Good-Pleasure. And although they might be incapable of learning God's *written* Word and the *Letters* thereof; yet are they capable of coming to an Acquaintance with *Him* in the *Spirit*; for although in their *Reason*

they know or underſtand nothing about him, nor a
quainted with him, after the *Fleſh*; yet may they,
that, be very capable of becoming acquainted witl
after the *Spirit*; foraſmuch as the *Holy Ghoſt* is able to
the Love of CHRIST within *their* Hearts too.

LIII. But when a *Chriſtian*, who bears the Nam
Chriſtian, knows CHRIST after the Fleſh, in his l
Reaſon from the holy Scripture, according as we h
therein deſcribed, what Sort of a Perſon *Chriſt* is;
his Office is; what *Chriſt* has done in the World
he was born into this World, was dead, roſe again
the Dead, and aſcended up into Heaven; and wh
confeſſes with the Mouth, that all this was done
Benefit, and believes in CHRIST:—I ſay, when h
doth thus orthodoxly underſtand *all this* in his R
giving his Aſſent and Conſent to it; yet is all this
of conſtituting him a *true and genuine Chriſtian*: H
is a *nominal* and *titular* Chriſtian not *ſaved*; for
the reſt muſt this be ſuperadded, that he be in
Diſpoſition, that the *Holy Ghoſt* is able to produc
Faith in his Heart, which *worketh by Love*, (Col.
Gal. v. 6.) and that he therewith apprehendeth C
in the *Spirit* together with all his Benefits; and thu
know CHRIST aright in the *Spirit*.—*This is the K*
of GOD.—*This is the Life everlaſting*.—*This is th*
Knowledge of GOD, *wherein Life eternal doth con*
CHRIST expreſſes it, (John xvii. 3.) "*And this*
"*eternal, that they might (rightly) know thee, O F*
"*and Jeſus Chriſt whom thou haſt ſent*."

LIV. The *true* Knowledge of GOD conſiſts
Coming to a right Acquaintance with CHRIST, to
with the FATHER, in the HOLY GHOST; and
cording to *Reaſon*, according to the *Letter*, in an hi
Way only: This laſt Kind of Knowledge ſaveth no
For in this Way are the Ungodly alſo able to atta
great Proficiency in the orthodox Knowledge of C
their *Reaſon*, and from the Scripture; but this do
ſave, or make them happy. So then the *outward*
ledge in the Reaſon of Man, gathered out of the
ture, doth not ſave, or make any one happy; b

inward Knowledge, according to the Spirit, and in the *Holy Ghost*, is that, which alone saveth and maketh any Man happy. For the Kingdom of God doth not consist in the *external* Knowing, but in the *internal* Knowing. The Kingdom of God is not outwardly visible in this Time, but inwardly, as *Christ* says, (Luke xvii. 20, 21.) "*The Kingdom of* God *cometh not with outward Appearances* [with Observation]. *Neither shall they say, Lo here, or Lo there; for, behold, the Kingdom of* God *is within you.*" *There* must every one look for it, *within his own Heart*, and not outwardly, as I have said: And *thro'* that which is *outward* we must be introduced, and repair to that which is *inward*; whereby alone we can be saved, or made happy.

LV. Now let *him*, to whom God hath given his holy Word, the Holy Scripture, (out of which he is able to attain to the Knowledge of *Christ* in his Reason, according to the Flesh, in an historical Manner, by the Manuduction of which he may come to Christ within his own Heart, in the *Spirit*)—let him thank God for it: Yet let him look carefully to it, that he may not *abuse* the Holy Scripture, by setting it up for an Idol: Neither let him place his *whole* Dependence upon the having the Scripture in his Head; but rather let him thereby turn to God in the *Spirit*, within his own Heart: In which Case God will be sure to reveal himself to the Man, who seeketh HIM within his own Heart, by Means of a believing Prayer: And let him thus repose *all* his Trust and Dependence upon the *one-only*, true, and living God, who hath created Heaven and Earth. For God is a *one-only* God, who hath thus, in his holy Word of the *New Testament*, revealed himself as God the Father, the Son, and the Holy Ghost; a Point truly incomprehensible to the Reason of every Man; viz. how God is a *one-only* God, a *one-only* divine Essence, or Being; and nevertheless *threefold*; the *Father* dwelling in the *Son*, and the *Son* in the *Father*, and the *Holy Ghost* proceeding from them both, from the Father and from the Son; as God, in a *Vision*, hath revealed the same unto me. Upon this *one-only* true God, God the *Father*, *Son*, and *Holy-Ghost*, are Men to place their Dependence

alone; as he hath thus revealed himself in the Scripture. Therefore must every one make the Scripture a *Passage* to God, and not merely stop and sit down in the Passage, without proceeding any further. For the *Scripture* is barely a *Witness* concerning God, and leadeth to God; but the Scripture is not God himself: But God doth only reveal himself by the Scripture,* as a Means.

LVI. Yea, and although God hath revealed himself by Means of the *Scripture*, yet must no Christian Man *tie* God *down* to the Scripture in such a Manner, as if God would reveal himself to no Man in the Heart by his *Holy Spirit*, wherein alone the Kingdom of God consists: In such a Manner that those who are in Possession of the Holy Scripture should imagine, that no Man, or even no Nation, were capable of being saved, but only such as have the Holy Scripture, especially the *New Testament*. To *this* they are not to *tie* God *down*, neither to *damn* all such as are not in Possession of the *New Testament*.—No, no; Christians must not do this. For God is a *sovereign*, omnipotent Essence, who both can and will do every Thing, according to his own Good-Pleasure, wherein no Man has any Right to prescribe to, or controul *him*. Thus then, without Doubt, is God also able to reveal himself in the Heart, *in Spirit*, whensoever he pleases, to such as *have not* the Holy Scripture: And whenever he is pleased *so* to do, who is the Person that shall hinder him? Therefore let no *Christian* damn one that is *not* a Christian: This doth not become any Christian. For a Man may sure enough be saved through *Christ*, if the *Holy Ghost* doth but produce that Faith in *Christ* within his Heart, which worketh by Love, although he understandeth it not in his *Reason*. He may nevertheless be saved, even without the Scripture: For though he hath no Knowledge of the Scripture, neither knoweth *Christ* after the Flesh, in an historical Way; yet may he be saved nevertheless, in the same Manner as *Infants* are, who have no Knowledge, or

* *Deus nullâ re cognoscitur, nisi a Deo.* "God is only to be "known by God." Theol. Germanica, Page 112. See this very important Point further explained by our own Countryman, the Rev. *William Law*. *Spirit of Love*, 2d Part, Page 167--172. *Way to Divine Knowledge*, Page, 121, 136, 137, 192, 242, as referred to at the End of Vol. I.---The Tr.

:xplicit Underſtanding of the Holy Scripture, and of *iſt*, (Matt. viii. 11, 12.)

.VII. But no Man can be ſaved by the Scripture, her by his *orthodox* Knowledge of CHRIST after the h, in the Way of an Hiſtory, according to his own ıan Underſtanding, without the *ſpiritual* Knowledge ıin the Heart. For without the *internal Revelation* of HOLY GHOST in the Heart, no Man can be ſaved: and though he were able to talk from the Scripture a ıſand Times more glorioufly and fine concerning *Chriſt*; will he nevertheleſs be damned with all this Furniture, ıe has a wicked, envious, and malignant Heart againſt ı as thwart him in his *Opinion*, or in the Way *how* he erſtandeth this and that out of the Scripture; and :n he doth not wiſh them Salvation, and ſuppoſes them ıe incapable of being ſaved, unleſs *they* do alſo under- ıd Things in the *ſame Way* with himſelf; or that no one apable of being ſaved, who is not born and bred in *iſtendom*. The People, who foſter ſuch Thoughts as e, evince by their Conduct, that they have an inimical malignant Heart, and have no Feeling of that LOVE *Chriſt* within their Hearts, which *hopeth the beſt*, and ertaineth kind Wiſhes and good Inclinations both for ends and Enemies, (1 Cor. xiii. 7.)

.VIII. Yet neither do I ſay, that *all* out of the Chriſtian e will be ſaved, unto whom the Word of God is not en: As little as I ſay, that *all* the Chriſtians, who have D's Word, will be ſaved. For a *Lip-Chriſtian* may as l, ay, and ſooner be damned, than one out of the iſtian Pale, who is not in Poſſeſſion of the Word of D, and like ſuch a Chriſtian, doth alſo live in *groſs*, *wn* Sins, thereby reſiſting the *Holy Ghoſt*. Neither do us ſay, that *all* that are out of the Pale of the Chriſtian urch will be damned, any more than that *all* the *iſtians* will be damned: But what I ſay is, that GOD his *own*, as well amongſt ſuch as are out of the *iſtian* Pale, as amongſt the *Chriſtians* within it: Juſt he *Devil* has alſo his own, as well amongſt Chriſtians hin the Pale of the Chriſtian Church, as amongſt thoſe ɔ are without it. Neither doth it damn any Man, that

he *hath not* the Word of God, if it is not *given* to him. But *this* damneth, when any one *hath* God's Word *given* to him, and he *will not live* according to it, but cafts the Word of God behind his Back; whofe Condemnation will be thereby enhanced and aggravated: Such a one will meet with a heavier Condemnation than an *Unbeliever*, to whom God's Word is not given, and who does not happen to be born amongft Christians *within*, but amongft Heathens *without* the Pale of the Church; which is not in his Power to help. Towards fuch an one, God may yet extend his Mercy, and work in his Heart by the *Holy Ghoft*. And if he then feareth God, and doth his beft Endeavour to ferve *him*, who hath created Heaven and Earth, the Sun, Moon, and Stars, which he hath before his Eyes; if he (I fay) feareth this God, and worketh Righteoufnefs according to his Ability; then is he (fo far) agreeable and acceptable to God: And, being thus agreeable and acceptable to God, alfo knowing God by his Creatures, and calling upon him; God will not fail to work in him the *Faith* in Christ; whereof I have not the leaft Doubt.* Whereas, on the other Hand, the godlefs *Lip-Chriftians*, who live in all Kinds of Sins, Defilements, and Vices, neither fearing God, nor working Righteoufnefs, he will as furely leave to go to the Devil: For a virtuous Heathen is *more* acceptable to God than a godless Christian, (Acts x. 34, 35.)

LIX. Now, all ye Lip and nominal Chriftians! who with a Malignancy of Heart damn other People, confider this well. By fo doing, you fin dreadfully againft God, and by fuch a Procedure commit a greater Sin than thofe out of the Chriftian Pale, who *in Ignorance* fpeak Evil of and

* In the *Evangelical Converfion* and *Experience* of Dr. *John Thauler*us, mentioned in a Note, Page 62, Vol. 1, there is a moft wonderful *Exemplification* of what J. E. here afferts in this Paragraph. It paffed upon a well-difpofed *Heathen*; who, having heard of the Multiplicity of *contending* Religions in the World, very fimply challenges God to let him know the *true one*, if his *own* was not right. This Simplicity and Sincerity God hears, and in Confequence of his Defire to be rightly informed in this Refpect, fends him one, who in a *Primitive* and *Pentecoftal* Way, preaches Christ effectually to him. Now, becaufe this happened in fo *dark* an Age, four or five Hundred Years fince, it is the more remarkable; and of itfelf confirms this fame Doctrine.---The *Tr.*

and reproach CHRIST; for herein do *you* knowingly speak Evil of and reproach *Christ*, because you act in diametrical Opposition to his Word by your judging and condemning, although *Christ* hath expresly forbidden you so to do, (Matt. vii. 1.) For the Office of a *Judge* is none of *your* Business, but is the Business of *Christ*. *He* will judge, pronounce Sentence, and condemn.—To *this* you are not appointed. Therefore do you sin so dreadfully against *Christ* in this Respect; because by your so positively pronouncing Sentence and judging, you usurp and infringe upon the *judicial* Office of *Christ*; which as it doth not become, so is it likewise forbidden you. Now also that you do this *wittingly* is a much greater Blasphemy and Reproach offered to *Christ*, than when JEWS and HEATHENS do the same *unwittingly* and in Ignorance. If then CHRIST, out of *pure* Grace, Love, and Mercy, chooses to save some *Heathens* and *Jews*, wilt thou, canst thou then obstruct, or hinder his so doing? Nay, if he would save them *all*, thou canst not hinder him: What Business is it of thine? It is none of thy Concern. Let it rather be thy whole Concern and Endeavour to be saved and made happy *thyself*. What hast *thou* to do, whether this or the other Person be saved or not? If thou wilt not magnify and rejoice in the Salvation of any one *without* the Christian Pale; do not however *damn* him, but commend him to GOD. "*If they fall, to their own Master* "*they fall: If they stand, to their own Master they stand,*" who hath created them, (Rom. xiv. 4.) What Business hast *thou* with another? Do you therefore let alone the Judging, pronouncing Sentence against, and Damning another; rather concerning yourselves about something of greater Importance to your *ownselves*, viz. how *you* may be saved. "*Every one shall bear his own Burden,*" (Gal. vi. 5.) "*Every one must give an Account of him-* "*self to* GOD," (Rom. xiv. 12) Every one has enough to do with his ownself. But now such as do *thus* pronounce Sentence, judge, and condemn another, evince and betray by their Conduct, that, at the Bottom, they have a false and an ungodly Heart; let them live under as much Form and Semblance of Holiness and Piety before the World as ever they may: They have nothing but a *bare Semblance* of Godliness, (2 Tim. iii. 5.) whereas in

in the *Bottom*, in the *Heart*, and in *Power*, they are not godly; and thus are they merely and alone *Christians* in Form and Appearance; but no genuine, believing, loving, practical Christians. *This* I do also alledge, and here insert for good and solid Reasons, by the over-ruling Influence and Direction of the *Holy Ghost*.

LX. But now to return to the *Vision*: Just as the eight Men were standing in *a round Ring*, or Circle, so do all genuine, believing, pious Christians, *in the Spirit*, stand likewise in a Circle. Yea, and though they be in ever such great Numbers dispersed amongst all the Nations in the World, yet do they stand nevertheless in a Circle; that is, they live in ONE *Spirit*, (Eph. iv. 4--6.) in ONE *Faith*, in ONE *Mind*; having all ONE and the SAME *internal* Faith, which the *Holy Ghost* worketh in the Heart. They have all ONE *Holy Baptism*, having been all baptised by the *Holy Ghost*: They have all ONE *Supper* (of the Lord); for they daily hold this Supper together with CHRIST in the Spirit, within the Heart. Consequently they submit to the Governance of the *Holy Spirit*; who in their Heart worketh Faith, Love, Meekness, Humility, Mercy, Benevolence, and all other *Christian* Virtues: And thus do they yield themselves to be led, moved, and impelled by the *Holy Ghost* unto *all* Goodness, *all* of them lauding and praising GOD unanimously within their Heart.

LXI. And thus, in the Spirit, are they, one and all, in *Unity*; although, in the external Knowledge concerning *Christ*, and his holy Word, they may yet be *different*, and in such Respects still entertain a Variety of different human *Notions* and *Opinions* about THIS and THAT. Nay, though they may yet be in many Opinions mistaken, and even, in many Respects, be still guilty of Sins of *Ignorance*; yet is it all forgiven them in Faith, "*For to* "*the Pure are all Things pure*," (Tit. i. 15.) And being now, by the Blood of *Christ*, cleansed from *all* Sin; therefore doth this do them no *essential* Damage, how much so ever they, through Ignorance, may yet sin in *Notions* and *Opinions*; mistaking also in one and another Point, respecting the Word of GOD, and as to *Life* and

Conversation

Conversation also. This is a great Consolation for such Believers as live in *that* Faith, which the *Holy Ghost* worketh within the Heart, (Colos. ii. 12.) Whereas no Unbelievers have the same Ground of Consolation: For though they may be called *Christians* a thousand Times over, and even know *Christ* after the Flesh, according to the History, and according to the Letter, in their Reason; yet are they nevertheless *unbelieving* Men, if at the same Time they do not live in the Love, Meekness, and Humility of JESUS CHRIST. This the *Lip-Christians* have good Reason to reflect seriously upon, who live in so much Enmity, Hatred, Envy and Wrath, in Unrighteousness, Lying and Deceit, in Pride and Haughtiness, in Scorn and Contempt, in Evil-speaking and Calumniating their Neighbour; it being as clear as the Day, that many LIP-CHRISTIANS do actually lead *such* an evil Life as this. Yet are not the believing, pious Christians, who do not behave thus, intended by it; neither ought *they* to take the same to themselves.

LXII. In that I then saw *the Star* over the eight Men, who had formed themselves into a Ring, or Circle, and were lauding and praising GOD; this signifies CHRIST, *the bright and Morning Star*, (Rev. xxii. 16.) who shelters and protects his *own* from all Evil. For altho' Christians be outwardly vexed by the Ungodly in the World, yet must all this be incapable of doing them any *real* Hurt at all, or of being bad, but rather good for them; for *Christ* preserves *them* from the *Evil*. And, although they be vexed and disquieted together with other People outwardly, in the Body; yet are they made joyful again by the *Holy Ghost* inwardly in the Heart: Forasmuch as the *Holy Ghost* is able again to render them much more joyful in the Heart inwardly than the Ungodly are, by GOD's Permission, able to vex and disquiet them outwardly. Thus need not the Good and Pious to be in any Dread and Apprehension on Account of Judgments and Plagues: The *Holy Ghost* is able to rejoice and cheer *his own* in the very Midst of Tribulation; and they can be preserved in the Midst of the Furnace of Tribulation by the *Holy Ghost*, as well as if they were out of it; in Manner of the three Men who were preserved in the fiery Furnace, as we read

in

in the Prophet *Daniel.* (Chap. iii. 24, &c.) In the same Way is God able to preserve his own, even in the Midst of the Furnace of Affliction. For as little as the Fire was able to do any Hurt to the three Men, and to enkindle upon and burn them; so little also is the Fire of Tribulation able to injure his own, even though they *do* come into it: And as really as God did rescue these three Men from the fiery Furnace; so really will he also rescue his own from all Misery, and take them to himself into everlasting Joy and Felicity, as we are taught by the Word of God, (Psal. xci. 1, &c. Luke xviii. 7, 8.) When they are under *Shelter and the Shadow of the most High*, and are protected and sheltered by *Christ*, during this present temporary State of Things; then are they also made glad and joyful in *Christ*, initially in this temporary State of Things, and then perfectly afterwards to all Eternity. This I was to give the *Good* and *Pious* to understand, by Occasion of the Star; which signifies the Lord Christ, who is the true *Bright and Morning Star, which rises in all good and pious Hearts*, (2 Pet. i. 19.) shewing them the Way unto everlasting Life. This goes on before them, and they follow after *this* Star, as the Wise Men from the East followed after the Star, which led them unto *Christ*, (Matt. ii. 2, 9, 10.) And thus doth Christ, the true Morning Star, that *cometh out of* Jacob, (Numb. xxiv. 17.) lead and guide his own to his heavenly Father: And his own, who are also glad to follow him, hear *his* Voice, and do *that*, which *Christ* chooses to have them do.

LXIII. Then also, that *two Men walked (in the Chamber) backwards and forwards in the Manner they did; conversing one with another concerning the lamentable and woful State of Things* in Time, *and that the two others were speaking concerning the Joy of* everlasting Life;— by Occasion *hereof* I was to exhort Christians not to be low-spirited and pusillanimous, when they are under Affliction in the World; neither to talk too much one with another concerning this *woful* State of Time; but rather ought they also to think in it's Turn upon the *everlasting* Joy, and of *this* also to speak one with another; upon *this* they ought to think and speak *more* one with another, than they think of the Cross's Life of the present

ſent Time, and ſpeak about it. For the Croſs's Life of the preſent Time has only a *temporary* Duration, whereas the *everlaſting*, joyous Life to come will endure to all Eternity, (2 Cor. iv. 17. Rom. viii. 18.) Now if, amidſt their Croſs, they are *always* thinking of this; then will the *Holy Ghoſt*, by Means thereof, work the heavenly Joy within their Hearts; ſo as thereby to make them forget all their Suffering; and, in the very Midſt of Tribulation, they will be joyful: They will alſo feel the Antipaſt of eternal Life in their Hearts, in that their Anguiſh and Sorrow will be turned into heavenly Joy. In this Manner they will *previouſly* enjoy the great Benefit thereof during this temporary State of Things, if they will but comply with *that*, to which I have now briefly exhorted them. And of this was I to remind the good and pious Chriſtians, by Occaſion of the two Men, who were in Converſation together upon this woful temporary State of Things, and of the two others, who were engaged in the ſame Way upon the Joy of Life everlaſting.

LXIV. But that *the Angel ſmote him from the Altar to the Ground, who repreſented and ſignified the Eccleſiaſtical State*; by this Occaſion was I to remind the LEARNED, that THEY are *moſt of all* culpable, on Account of the evil and ungodly Courſe the preſent State of *Chriſtendom* is in; becauſe they do themſelves lead ſuch a God-leſs and wicked Life, in ſuch Arrogance and Pride, and do keep up ſuch a *diabolical* and wicked Courſe of contentious Diſputation one with another; leaving thereby *Chriſt* with his Doctrine and Life; and inſtead of following after *Chriſt* in a good Life, rather following after the Devil in a wicked Life of Pride; in which their Hearers of Courſe copy after their Example.—Hence the Hearers live ſuch bad Lives. For which very Reaſon alſo are the Preachers, the *Spiritual*, or *Eccleſiaſtical* State, ſmitten and puniſhed in a Manner ſo ſignal and diſtinguiſhing. Out of their *Chair* ſhall they be ſmitten to the Ground: That is, from their *Pride* ſhall they be ſmitten to the Ground. They ſhall be humbled *in Proportion* to the Exaltation and Figure they have aſſumed and given to themſelves; and *in Proportion* to the Pride and Haughtineſs of Mind, wherein they have lived,

(Rev.

(Rev. xviii. 7.) Therefore are they alſo ſufficiently ſmitten already; but they ſhall be ſmitten farther ſtill, ſo as to be felled headlong to the Ground out of the Chair, or Seat of Pride, upon which they have enthroned themſelves; weening that *they* are the People who have the *right* Knowledge and Underſtanding of every Thing; and, in Vindication of this Point, for-ever wrangling and jangling one with another. The one pretends to know, and will give himſelf the Air of underſtanding the Matter *better* than the other: The one will be *ſtill higher* and *more important* than the other: The one exalts himſelf *above* the other; neither does any one of them chooſe to *humble himſelf* to the other, according to the Doctrine of *Chriſt*, (Matt. xx. 25, &c. Luke xxii. 25, &c.) From this SOURCE flows all the Miſchief, the Hatred, the Envy, and the Strife. Each Party has it's Adherents, and are thus up in Arms and in Battle Array one againſt another. In this Manner do the *Learned* give Occaſion and Birth to the entire wicked Life there is in *Chriſtendom:* Which all together takes it's Riſe from hence, that they ſit in the Chair or Seat of *Pride*; from which they ſhall one Time, *at laſt* be ſmitten, in the fulleſt Senſe of that Word, *down* to the *Ground*.

LXV. But now, juſt as the *Man in White was however re-ſeated upon his Chair*, ſo ſhall *they* be alſo re-ſeated upon the Chair; yet not upon the Chair of *Pride* and *Arrogance*;—by no Means; but they ſhall be reinſtated into the *Miniſterial Function*; and ſhall then preach the Word of GOD out of a pure, believing, loving Heart, and no more out of a proud, haughty Heart, (Iſai. i. 25, 26. Mal. iii. 3.)

LXVI. And by Occaſion of the *Angel's putting the two Swords into the Hands of the Man in White, and ſaying*, JUDGE ARIGHT; I was alſo to remind the Preachers, or Miniſters, that they were to take the Sword of *Faith* into their Right Hand, and the Sword of *Love* into their Left Hand: That is, they were to preach the Word of GOD out of a believing, loving Heart, and no longer to do it out of an Honour-loving and Self-loving Heart, as they have gone on preaching hitherto, whilſt the Swords of Faith and of Love have been lying down negligently

at

at their Feet, and they have themselves been sitting fast asleep in the Midst of such *gross* and *known* Sins. For they are well apprized, how it would better *become* them to live, according to the Doctrine of CHRIST, in Love and Humility, and to be Followers after CHRIST in his Life of the Cross: Whereas it is now notorious, that they do not live in it; but that they live in Pride, Hatred, and Envy, in the Love of Pelf, and of the World; and whatsoever they do, they do it *all* in a View to their Bellies.

LXVII. Nothing will serve them but to live, like *Lords* and *Gentry*, in worldly State: They cannot content themselves with a mere Livelihood; neither do they choose to live a poor mean Life in this World, together with *Christ*; but they want to live, together with the People of the World, the Life of *Lords* and *Gentry*, in this World; and by their Ministry, or Preaching, to amass large Sums of Money, that they may also be substantial enough to leave rich Portions behind them for their Children, that *they* too may keep up the same Figure in the World. Therefore do they take a great Deal of Pains, not to live the Cross's Life of *Christ*, and that they may not be Followers of *Him*, nor be the Servants of *Others*; but rather that they may *themselves* be *Lords* and *Gentlemen*; being waited upon in State, and living sumptuously in Point of Eating, Drinking, and Cloathing, just as other Lords and Gentry do in the World.

LXVIII. But *John* the *Baptist*, whose Successors they affect to be, did not live any such *genteel* Life as this in the World. In this Respect they are no Successors, or Followers of *John* the *Baptist*; neither do they like to be the Followers of CHRIST in his Life of the Cross; nor, in Conjunction with *Christ*, to suffer Poverty, Disgrace, Reproach, and Mockery in the World. They do not love to take up their Cross and follow *Christ*, but rather to fly out of the Way of the Cross as far as ever they are able. They will not deny themselves, take up their Cross, and so follow *Christ*. They have no Mind to crucify their Flesh with the Affections and Lusts. By which Conduct of their's, they however of Course testify, that they

do not belong to *Christ*. For *they that are Christ's do crucify the Flesh with it's Affections and Lusts*, (Gal. v. 24.) neither do *such* want any Dignities or Honours of this World, as many *Ministers* want and gape after them. So far from it, that *they* have an Abhorrence of them, according to the Examples of *John* the *Baptist*, and also of CHRIST himself; instead of their hunting after Popularity and great Incomes, a Thing as evident as the Day. Hereby also do they evince and betray in Fact, that they are no Followers of *Christ*, but are against *Christ*; because they have no Inclination to be despised, in Company with *Christ*; but like and desire to be esteemed and honoured, contrary to the Doctrine and Life of *Christ*, (Luke xvi. 13, 14.) Consequently, being not with *Christ*, they are against *Christ*; and all they do is only to make the Word of *Christ*, a Stalking-Horse, in a View to a Livelihood, or Living, just as any Handicraft-Tradesman may do with his Handicraft-Trade. They make a Deal of Disputing about the Word of *Christ*, cause a Deal of Mischief with it in the World, and do a great Deal more Harm than Good with it.

LXIX. Now that I am frequently obliged to write, by the Impulse of the *Holy Ghost*, with such Severity against the *Learned*; and which I have also printed and published, viz. *That the True Source of all the Mischief lies in their diabolical, wicked, disputatious Turn*; has also often had the very worst Construction put upon it to my Disadvantage; as if I did thereby revile and speak Evil of the *Ministerial Office* itself: Which is, however, not the Case, as I have also sufficiently demonstrated in public Print. But the *Holy Ghost* does however reprove them, through *me*, on Account of their great Sins; and indeed they are thereby smitten and reproved on Account of their Sins: Which yet is all done for a *good* Purpose, and not for any *bad* one. Therefore do I pray, that no-body may reflect upon *me*, if at any Time in my Works, or Publications, these Men are reproved for their Sins; but let every one reflect upon the *Holy Ghost in me*, who reproves them *through me*. For THEY must be *signally* and *distinguishingly* reproved, forasmuch as through *them* the Hearers are also instigated to the Commission of Sin, by Means of their unnecessary,

disputatious

:ious Turn and Talent, which they exercise one another upon a Variety of *Notions* about the Word ; and because indeed they do not, by their *own* ıd Conversations, set their Hearers good Examples.

. Now then, just as *they* set the Copy, so do their follow after and imitate it: For the Hearers look ırrowly and nicely to their Preachers *Persons* than : *Expositions* of the Word of God. They ought by Rights to look only to the *Word of* God, as it ered in the Bible; but they look more to their ers Lives than to the Life of the *Lord Christ*; and ıore Faith in the Preacher's litigious Faith and s, than they have in *Christ*'s plain, round, and Words. These they skim over with their Eyes, them upon the Ministers, or *Preachers*, and not *'hrist*: Nay, they do not see with their *own* Eyes, y see with another's Eyes; they see with the Eyes r *Preachers*. All that the Preachers praise, that Hearers praise likewise: And what the Preachers , that do the Hearers despise too. This I have had good Experience of at *Brunswic*. For after God ſt raised me up again from the Dead, and the ers had for a While praised the Call and Com- I claimed, having for a While esteemed it as a of God; then did the Hearers praise it too, and also esteem it as a *divine* Work: Whereas, no did the *Ministers* begin to despise it, and to regard *Work of the Devil*, but the *Hearers* despised it too, garded it also as a *Work of the Devil*. And the me is likewise the common Run of Things amongst jarring and contending Sects too. All that their *rs* praise and esteem to be good, that do *they* [the s] praise too, and acknowledge to be good like- Whereas what the Preachers despise and regard as hat do the Hearers despise and regard as evil too. have the Preachers the Hearts of their Hearers ntly in their own Hands, being able to bend and ıem which Way so ever they please: And the very ı the Case with *all* the Sects.

LXXI. Therefore

LXXI. Therefore muſt *all* the LEARNED in *all* SECTS be ſmitten from their Chairs to the Ground; and before all others *the* LEARNED *in the Univerſities*. For *from that Source ſprings all the Miſchief*; becauſe they do not there teach CHRIST, in Meekneſs and Humility; all they there teach being purely Wrangling and Diſputing, how *this* and *that* is to be underſtood; by Means whereof, Pride, Contention, and Striſe, is, of Courſe, all Men can learn there. And *ſuch as theſe* do afterwards commence Miniſters, who are to teach their Hearers a great Deal of Good, though they themſelves have learned nothing that is Good within their own Hearts; neither do they live in the NEW BIRTH, but ſtill live in the OLD BIRTH, having not been regenerated by the *Holy Ghoſt*. The *Holy Ghoſt* cannot work within their Hearts, Faith, Love, Meekneſs, Humility; but the *Devil* works in them Pride, Hatred, and Envy.

LXXII. Neither do they, at the Univerſities, learn any Thing about *that* Faith,* *which the Holy Ghoſt worketh in the Heart, and which worketh by Love*, (Eph. i. 19. ii. 8) and (Coloſs. ii. 12. Gal. v. 6.) but they learn there their humanly deviſed and *many-articled* Faith; ſuppoſing it to be a *genuine* Faith, when they draw up a Number of Articles, and underſtand one and another Point of Doctrine *orthodoxly*, as it ſtands in the Scripture, every one according to his *own* Head: Upon which then they battle it out one with another, all wrangling to defend their *own* Faith with Diſpute and Contention;

* LUTHER's Teſtimonies on the ſame Head were, at the Beginning of the *Reformation*, not a Whit leſs *ſevere*, and in Terms far more *rough* and *rude* than any Thing here ſaid. The following Quotation from Mr. LAW's *Way to Divine Knowledge*, is here very appoſite. "When I had taken my *Degrees*, I conſulted ſeveral great "Divines, to put me in a Method of ſtudying Divinity. Had I "ſaid to them, *Sirs, what muſt I do to be ſaved?* They would have "preſcribed *Hellebore* to me, or directed me to the Phyſician as a "vapoured Enthuſiaſt. And yet I am now fully ſatisfied, that this "*one* Queſtion ought to be the *ſole* Enquiry of him, who deſires to "be a *true Divine*. And was our Saviour himſelf on Earth, who "ſurely could do more for me than all the Libraries in the World; "yet I need have aſked no more Divinity-Knowledge of him, than "is contained in this *one* Queſtion." Page 100. I wiſh there was *no Ground* for the ſame Complaints, and more, at this Day!—*The Tr.*

Contention; and thus do they ſuppoſe themſelves to be in Poſſeſſion of the *genuine* Faith. Which is, after all, no *genuine* Faith, ſuch as the *Holy Ghoſt* worketh within the Heart; but rather it is ſuch a Faith as is fabricated, patched, and framed together out of a Multiplicity of Articles, by ſeveral Men of Learning; whoſe Hearts being yet fraught with Huffing, Bouncing, and Pride, they are yet living in the World according to the *Old Birth*. And about *ſuch* a Faith as *this* are they then forced to fight and contend; under, and at the Bottom of all which the *Devil* plays his own Game, ſetting the *Learned* one upon another, juſt as one ſets a Pack of Dogs one upon the other, with Deſign that they may growl at and worry one another: In the very ſame Manner doth the *Devil* alſo ſet the *Learned* one upon another, by Means of their *Articles of Faith*; about which they of Courſe bite and worry one another: And the Misfortune all the While is, that the *Learned* do none of them perceive, that the *Devil* is as much on one Side as he is on the other.

LXXIII. And here now the *Devil* can eaſily admit of their reading a great many good Books, of their being able to preach alſo fine Sermons, and of their being able to write fine Books, alſo of compoſing fine Prayers and Hymns; which is all good (in itſelf) and juſtly meriting Praiſe: Yet can all this, being a mere Production of their Reaſon, only make it's Appeal to the Reaſon of others; where then it ſticks, and too often goes no further: The Heart is not affected by it; becauſe, not coming forth from the Heart, neither doth it go into the Heart; it cometh not *from* the SPIRIT, and ſo returneth not *into* the SPIRIT. For People have no Direction given them to apply to the *Holy Spirit* within their *own* Hearts, that *there* they might be taught of the *Holy Ghoſt*. Conſequently their *Hearts* remain as wicked as they were before, the Heart of the *Hearers* as well as the Heart of the *Teachers*; foraſmuch as the Teachers themſelves have no Knowledge at all in their own Heart concerning the Teaching of the *Holy Ghoſt*, and therefore are they alſo not able to teach the leaſt of it to other People: For that which they themſelves neither have, or know, they are incapable of giving or communicating to others.

LXXIV. If alſo God the Lord awakens a Perſon here and there, who preaching *from* the Holy Ghost leads back again *to* the Holy Ghost; then are the other *Learned Ones*, who ſtill preach from their own Reaſon, with Might and Main upon his Back; in Order to cool his Zeal for him to the utmoſt of their Power, that ſuch an one may not be able to proſecute his Teaching in *this* Way. And whereas then the *Devil* is ſo mighty in the *Learned*, as to be able, through much Diſputation and many Arguments, to ſuppreſs and quaſh *one* pious learned Man with *many* wicked learned Men; ſo that *one* pious learned Man is liable to be overcome and ſuppreſſed by *many* wicked learned Men, through their Diſputing;—becauſe (I ſay) Matters go on thus in the World, and the *Devil* is ſo mighty in the Children of Diſobedience, or *Unbelief*; (Coloſſ. iii. 6.)—therefore hath God now ſent *me* an unlearned Man back again from Heaven into the World, ſo that I am alſo obliged to teach concerning the Teaching of the *Holy Ghoſt* within the Heart.

LXXV. But becauſe I am no learned Man, nor have ever learned their *Logical* Art of Diſputation, in Reſpect to the conteſted *Articles of Faith*, about which the Learned are battling and diſputing ſo much one with another; therefore now are they not able to ſuppreſs and quaſh me with their Diſputes; that is impoſſible. And thus then doth the *Holy Ghoſt* come to them through *me* and through *my* Spirit; for he *alone* doth teach my Spirit; neither am I taught of Men in the ſame Manner with pious Learned Ones, who are taught of Men. Thus hath the Matter then a quite different Mode and Situation with me from what it has with the pious Learned Ones. For I deliver nothing that is good by Means of my own *human Reaſon*, out of my own Head; becauſe, from my Youth up, I have learned nothing that is good in *that* Way, as the pious Learned Ones muſt be preſumed to have done; who from thence deliver that which is good: Amidſt which, of Courſe, ſomething *human* does, out of their own Reaſon, frequently drop and intermix itſelf; on Account of which they are liable to be attacked, baffled, and ſuppreſſed by the wicked Learned Ones, being unable to ſtand their Ground againſt them. But *I* can eaſily ſtand *my* Ground

against them, because I deliver nothing *human* to them, out of my own Head; but all the Good I deliver to them I deliver through the *Inspiration*, or *Suggestion* of the HOLY GHOST. Therefore am I well able to maintain my Ground against them, considering that what I speak and write is done by the Inspiration and Impulse of the *Holy Ghost*; and that the *Holy Ghost* is a thousand Times more mighty in *me* than the *Devil* is in all the ungodly *Learned Ones* in the whole World, (Luke xxi. 15. Acts vi. 10. 1 Joh. iv. 4.)

LXXVI. Neither do I fear any of them the least Jot; and therefore do I speak and write, with such Freedom against the Learned, every Thing to which the *Holy Ghost* impels me. As indeed the Angel bid me also tell you *Learned Ones*, to take the Sword of *Faith* and the Sword of *Love* into your Hands, and to preach out of a believing loving Heart; therefore do I hold on in the same Strain still. Take ye the Sword of Faith into the Right Hand, and the Sword of Love into the Left, and *Judge ye aright*; that is, preach you now henceforth the Word of GOD out of a believing, loving Heart, and preach no longer out of an ambitious, and avaricious Heart; but preach you (I say) out of a believing, loving Heart. Lift up your Voice like a Trumpet; shew the Wicked his Transgressions; neither do ye dally and play the Hypocrite with him. Put also your Confidence in GOD, leaving all *Consequences* to HIM, and *he* will furnish you with a Livelihood and Support in your Office. Therefore reprove ye the Wicked for their Sins, the *Great* as well as the *Small*. Yea, and though Mankind were to be all up in Arms against you on that Account, do not *you* mind *that* at all. GOD can sure enough and easily preserve and feed you without Man. Ay, and though God were to permit your Head to be severed from your Body (as in the Case of *John* the *Baptist*, Matt. xiv. 3, &c.) on Account of your reproving the Wicked for their Sins; be nevertheless contented with it; resigning up your very Heads with Gladness for the Truth's Sake, on Account of the Office of Reprehension and Correction to which you are called, when you are to preach the Truth. Be glad then to abandon and sacrifice your own Life for *such* Truth, and for *Christ*'s Sake.

LXXVII. So

LXXVII. So then lift up your Voice like a Tr
in true Faith, and reprove Sin to the very utmoſt o
Power. Reſpect no Man's Perſon, ſeeking in all
the Glory of God, and your Hearers Salvation; b
your own Glory, and your Hearers Money and Subſ
as you have now been doing for a long Seaſon. Le
Preaching become once a Matter of *Earneſtneſs*; n
do ye dally and play the Hypocrite with People any l
for "*Handfuls of Barley*," and for the Sake of a D
Money ſerved up to you, (Ezek xiii. 19.) Let al
drop, and be ye perfectly indifferent about it.
although ye were, for ſo doing, to be depoſed from
Office, and baniſhed out of your Country, ſo as
forced to incur great Inconvenience, and to ſuffer
Diſtreſs; yet do ye bear it all; and conſider, that
the *Baptiſt*, Christ alſo, and all his *Apoſtles*, hav
with no extraordinarily fine Gentlemen's Days i
World. They have alſo been obliged to rove abo
World in Poverty, and to bear their Croſs. Thus
alſo bear the Croſs patiently, together with what
elſe may be inflicted upon you for it, when ye r
Sin, and *roundly* declare the *Truth*.

LXXVIII. And when ye thus reprove Sin, and d
the Truth, take Care alſo that ye do it all out of a
Zeal, and from the *Love of Chriſt*; and not out of
man Zeal, nor from a *bitter*, *envious*, *malignant* l
out of a revengeful, wicked, carnal Heart. Accord
whatſoever ye do, do it all from the *Love of Chriſt*.
when ye are zealous againſt Sin, be ſo with a Z
God, from a Zeal of the *Holy Ghoſt*: Reſign you
up wholly and entirely to the Diſpoſal and Guida
the *Holy Ghoſt*: Let *him* rule and reign in you, t
may inſpire you with Zeal and Anger at Sin, and t

Holy Ghoſt within their *own* Hearts, that there they may again hearken to the *Holy Ghoſt* within their own Hearts, and admit the *Holy Ghoſt* to rule and reign in their Hearts; and that *he* may illuminate their Hearts, and teach them, within their *own* Hearts, what they are to do, and what they are to eſchew and leave undone.

LXXIX. In ſuch a Way as this, conduct and lead you the People unto the *Holy Ghoſt* within *their own* Hearts; juſt as *John* the *Baptiſt* led and directed People *from* himſelf *unto* CHRIST, and they were then obliged to hear *Chriſt* for their ownſelves; who taught them duly and truly what they were to do, and what they were to eſchew: Do ye do the ſame likewiſe. Direct People, by the Impulſe of the *Holy Ghoſt*, *from* YOURSELVES *unto* CHRIST within their *own* Hearts, that there they may hear the *Holy Ghoſt* his ownſelf. Yet is not this to be ſo underſtood as that if People, having *once* heard you preach, are to come back to you no more, neither to hear you preach any more; but my Meaning thereby is, that ye ought always to make Mention, in your Diſcourſes and Sermons, of *that*, which I now teach you, and to which I exhort you; *what* I remind you of from the Scripture, and through the Impulſe of the *Holy Ghoſt*. Do ye alſo hear and learn *that* your ownſelves from the *Holy Ghoſt* within your own Hearts: I would ſay, when ye are alone, then introvert, or turn ye with your Thoughts into your *own* Hearts, begging of the *Holy Ghoſt*, that he would be pleaſed to recall to your *own* Minds, within the Heart, *that*, which your Hearers have heard from you by Means of your Preaching; and that *they* may alſo reflect, conſider, and ruminate upon it within their own Heart, and thus daily call upon and pray to the *Holy Ghoſt* within their *own* Hearts, that he would be pleaſed to lead and guide them into all Truth, and incite them to all Good; and that he would be pleaſed to work within their Hearts ever more and more continually Faith, Love, Meekneſs, Humility, and all *Chriſtian* Virtues, ſo as that they may daily grow up and increaſe therein. Unto *this* were you Miniſters, or Preachers, enjoined to exhort your People, in your Sermons; and that you ſhould ever ſet your Hearers a Pattern and Example, by your *own* good Life and Con-

verſation.

verſation. Ye were enjoined to teach and edify *more* by your own LIFE than with WORDS. If ye do this, then are you in a Path, which leads the right Way, and do indeed, *Judge aright*.

LXXX. Of *this* I was to remind you Preachers, ſaid the Angel, in the Manner wherein the *Holy Ghoſt* ſhould move and direct me. For although the Angel did not utter *preciſely* every identical Word, which I write, it is a Matter of no Conſequence: My Words are nevertheleſs good, and from the *Holy Ghoſt*; who, according to Circumſtances, explains the Angel's Words more *Paraphraſtically*, or largely. Let nobody alſo look upon the *Angel*, or upon *me*; but let every one look upon the HOLY GHOST, from whom all Goodneſs originates, whether it be conveyed through the Channel of the *Angel*, or through *me*. Yet if any Perſon were to think, that the Angel did not appear to me, nor had ſo ſpoken with me Face to Face, as is here deſcribed; but that it is a pious Device, or Fiction of my own; and that I deviſed and modelled it in this Manner by Illumination of the *Holy Ghoſt*—ſo muſt nobody think. For this doth GOD alone know, and *my* Conſcience too, that *ſo it indeed is*, as I write it. And ſeeing that I am under the Governance and Guidance of the *Holy Ghoſt*, who leadeth me into all Truth; of Courſe then it is thus impoſſible for me to have ſpoken or written the Thing in any other Way than I *have* done. If then the *Holy Spirit* of Truth doth actuate and direct me, then alſo muſt I needs write the Truth in every Reſpect, nor can it be otherwiſe. But that the *Spirit of Truth* doth actuate and direct me, I have ſufficiently demonſtrated; neither is any Man able to refute me in this Reſpect; as little as he is able to convict me of having a Lying-Spirit predominating in, and directing me. Now a *Lie* would it be, dreadful and groſs, if I were to ſay, that Angels had appeared to me, and had, after the Manner of human Voices, ſpoken with me; and the Thing was not ſo, but it was all the While merely my *own* Device and Fiction. So would I not ſpeak, or write, for the Riches of the whole World, if the Thing were not *actually ſo*. But now, though the *Holy Ghoſt* doth actuate and guide me, *it doth* not neceſſarily imply, for all that, that I might

not

not be liable, for my *own Person*, to entertain some *erroneous Thoughts*, and to mistake in *Opinions*; for in such Respects I am, for all *that*, as liable to Mistakes, as all other Saints have been heretofore. Nevertheless those cannot be called *Lies*, where any Person should, through Ignorance, make a Mistake here and there in Thoughts, or in Opinions. LIES are, when a Man speaks or writes something against the Remonstrances of his own Conscience, and to a bad Purpose, and which actually is not *in Fact* so as one speaks it;—those are LIES. But *this* no Man on Earth can convict me of, or that I should speak or write any Thing against the Remonstrances of my own Conscience to a bad Purpose; though, after all, it be not *actually* so in *Fact*, as I speak and write it. But that every Thing is in *Fact* so as I write concerning my VISIONS, verily GOD doth know, and my own Conscience knows it also.*

Thus have I written hitherto what I was enjoined to remind the *Ecclesiastical*, or *Spiritual* State of, by Occasion of my having seen the Man in White upon the Altar with the two Swords; as I have before mentioned the same.

LXXXI. Now will I further expound what I have seen, and will also further write down *that*, which I am by this Occasion, and by these Circumstances, to make Reflections upon, as the *Holy Ghost* shall proceed to over-rule and direct them. If then I am to expound *every Thing*, I must do it, let it turn out as prolix and tedious as ever it will: For this I cannot alter however, forasmuch as I must needs do *that*, to which the *Holy Ghost* prompts and impels me. But if the *Holy Ghost* doth not move and impel me to it, and would not have me explain every Thing now at this Time; then can I also *not* do it. For as I must do every Thing, to which the *Holy Ghost* prompts and impels me, neither can let it alone; so can I, on the other Hand, do nothing, if the *Holy Ghost* does not prompt and impel me to it. Thus then am I unable to speak, or to write a Word, though I would ever so fain do it; such a wretched poor Creature am *I* without the Impulse of the *Holy Ghost!* Thus am I, in my own Self, in my

* See Page 164--166 of Vol. 1, to the same Purpose.---The *Tr.*

my own *human Wisdom*, *Might*, and *Power*, a truly wretched and pitiable poor Creature. Yet will I also gladly be in such a poor, wretched, and pitiable Condition; because this is the *Holy Ghost* so much the better able to operate in me, so as to move and impel me to all Goodness: Neither am I, in this Case, able to resist the *Holy Ghost*, through my *own* human Wisdom, Power, and Strength, seeing I do no longer live in them; as *those* are liable to do, who yet live and are strong in them. These often resist the *Holy Ghost*, warped by their own human Wisdom and Prudence, Power and Strength; so that the *Holy Ghost* is not able, for that Reason, to work in them, or to move and govern them: Forasmuch as that where Man works and rules, through his *own* human Wisdom, Power, and Strength, there the *Holy Ghost* is not able to work, or rule by *his divine* Wisdom, Power, and Strength.

LXXXII. But no sooner does a Man entirely resign up and leave his ownself to the *Holy Ghost*, living in Resignation, and desiring neither to know, or to do any Thing but what the *Holy Ghost* chooses to know, and do in him; but the *Holy Ghost* is then able to bear the Sway and to rule him; then has He Room and Power to work in him, to bear the Sway, and to rule. Consequently it is incumbent upon Men, on their Part, *entirely* to resign up themselves to the *Holy Ghost*, and to abandon themselves to *his* Will; who is able to lead and rule them better than they are able to lead and rule their ownselves, by Means of their own *human* Wisdom, Power, and Strength: Thus is it then incumbent upon them, from Time to Time, and even more and more, to *die to themselves*,* and to grow up again and increase in the *divine* Wisdom, Power, and Strength; by Means whereof they are redeemed and freed

* Let the *serious* Reader consult what *Isaac Penington* declares upon this very Head, as it is quoted, Page 152, 153, in the *Memoirs of* JACOB BEHMEN'S LIFE, lately published by the Translator of this: Or in his own Works, Vol. 1, Page xxxviii. xxxix. And again, (Vol. 2, Page 529.) "*Come, die to your own Wisdom!* (It was "the Word livingly spoken to me, and entered my Soul when it "was spoken, never departing from me; tho' I was long in learning "it.) and know what it is to *suffer with* CHRIST, that ye may also "*reign* with him.---The *Tr.*

freed from a great Deal of Anxiety and Trouble, wherein they at present yet live, being grievously afflicted and tormented.

LXXXIII. That this is true, I may well say and write with Truth, from my own Experience: For I am nowhere casting about and providing for Futurity, neither am I anxiously solicitous about any Thing; but I always work my Way forwards in doing wholly and alone *that*, to which the *Holy Ghost* moves me; leaving it to God to care for and counsel me. And God *doth* also direct Matters so as they ought to be; according to which Method of Procedure, I work my Way every-where through to Admiration: Although otherwise, in a *human* Way, it would have been absolutely impossible for me to work my Way through in the Manner wherein it is however done. Now in Case this or another Thing should occur to me, in Respect to which I know not how to act; being ignorant what is to be done, or to be let alone, and how I am to make my Way through; and Matters seem so very strange to me, that even my Thoughts torture and perplex me very much, and I know of no Way to get forward, or how I am to make myself a Way through, as it seemeth to me;—then do I turn myself *immediately* to God within my own Heart; and beg of God, to be pleased to vouchsafe me the Grace of looking only at *him*, and of reposing an unshaken Confidence in *him*, and in his Helping me through, he being "*Great in* "*Counsel, and mighty in Work*," (Jer. xxxii. 19.) who has Ability to help, where all *human* Help is at an End; and *who* is acquainted with a *thousand* different Expedients, whereby he is able to help me to break through, where *I* cannot hit upon a *single one*: I pray to him to be pleased to vouchsafe me the Grace of always acquiescing in *his* Will, in what Manner or Shape so ever *he* may order the Matter with me; that I also may not desire to have the Matter any otherways than just as *he* disposes and would have it for me; that I may however not desire to have the Matter otherways than as it actually goes with me, let it go as *oddly* and *strangely* with me as ever it may. When I think in this Manner, thus resigning my own Will absolutely to the Will of God, and speaking

in this Manner with God in a believing Prayer; then do I feel such a Rest, Comfort, Joy, and Refreshment in my Heart, that I am not able to express it: And then God helps me so wonderfully over all Difficulties, that I am all Astonishment at it, how I get thro' such Difficulties with so much Ease; not knowing myself *how*, and in *what Shape*, but much better however than I could have ever thought, or been able to have contrived it my ownself.

LXXXIV. But I return, in the Name of *Jesus Christ*, from this Digression back again to the *Exposition* of the Vision concerning the *other Man in White* upon the Altar; who signifies the *Oeconomical*, or *Family-State*, as I have said before; and who had the golden *Rod* and the golden *Book* lying negligently at his Feet. In this Manner do many in the *Oeconomical* State also now sit and sleep; having the golden *Rod of Discipline*, and the golden *Book of Humility* lying carelessly at their Feet. Many Parents do not bring up their Children in the Instruction and Discipline of the Lord; teaching them nothing out of the golden Book of *Humility*, but training them up for the End and Purpose of their becoming great and glorious in the World; and thus teaching them nothing else but *Pride*.

' LXXXV. Therefore said the Angel to me, that I was to tell Parents *to bring up their Children in the Instruction and Discipline of the Lord*, (Eph. vi. 4.) That they ought from their very Youth up, to exercise upon them the *golden Rod* of Correction; educating them in such a Manner, that they might become great and glorious in God: And that they were to instruct them out of the Book of *Humility*, implanting in them, within their Hearts, *the Fear of* God; so that from their Youth up they might be instructed in the Fear of God, and that they might learn to fear God, which is a Bar and Obstacle to Sin: " *For by the Fear of the Lord Men depart* " *from Evil*," (Prov. xvi. 6.) And if they thus fear God, and are upon their Guard against *known* Sins, then may the *Holy Ghost* be able to bear the Sway in their Hearts, so as to govern them, and work all Sorts of Goodness in them: And if in this Manner they are

governed

governed by the *Holy Ghost*, they are then richer in the *Holy Ghost* than if their Parents could afford to leave them many hundred thousand Dollars.* For the *Holy Ghost* will rule and lead them in such a Manner, that thus they may be able to learn how acceptable they are with God and Men; and thus will they find Favour with God and Men; in which Case Children are of Course rich enough.

LXXXVI. For which Reason, therefore, Parents have no Need, with Dishonesty, by Lying and Deceit, to amass Money, and to add Possessions upon Possessions for their Children, as many do; in which, after all, there is no *Blessing* of God, but a *Curse*. Whereas, in that which God bestows upon Parents in the Exercise of that Trade, or Profession, which they carry on in an honest Way, there is a *Blessing* contained, let it be as little as ever it may. "*For a little that the righteous Man hath, is better than* "*the Riches of many wicked*," (Psal xxxvii. 16.) *That* therefore, which God bestows upon Parents in the Prosecution of their Labour, their Trade, and Profession, in an honest and just Way, they may doubtless leave behind them for the Use of their Children, with a good Conscience; but they must by no Means seek to enrich them with *ill-gotten* Wealth and Possessions, which they thus leave behind them at their Decease.

LXXXVII. Now, if Parents would fain educate their Children in *such a Way as this*, they must further see they set them *good Examples* in the *Fear* of God, and in *Humility*: They must *themselves* live in Meekness and Humility, and teach their Children likewise, how *they* are to turn to *Christ* within their *own* Hearts; and how from *him* they are to learn Meekness and Lowliness, and ever to live in Meekness and Lowliness; (Matt. xi. 29.) to esteem themselves in their own Hearts, small and mean, not exalting themselves over any Man in the World, but humbling their ownselves under *all* Mankind in their Hearts; and thus will God confer his Grace upon them. For "God *giveth Grace unto the Humble*," (1 Pet. v. 5.)

 whereas

* A Dollar is worth from about 2s. 6d. to 4s. 6d. English Money. In *Germany* they talk of *Dollars*, as we do of *Pounds*, or *Guineas*.

whereas "*he scattereth the Proud, the Proud in the Imagi-* "*nation of their Hearts,*" (Luke i. 51.) as dear *Mary* expresses herself.

LXXXVIII. This are Parents frequently to represent to their Children; exhorting them, before all Things, ever to live in Meekness and Humility, that they may at all Times remain in the Grace of God; and thus are they in every Respect richly provided for at all Adventures, temporally and eternally. Nay, supposing Parents were in no Capacity of giving, or leaving their Children the smallest Pittance; yet are the Children abundantly rich nevertheless, if they live in the Grace of God, and do thus live in God and God in them; in which Case they are in God richer than ever King *Solomon* was in the World. Now then, if Parents educate their Children in such a Way as this, and in this Manner lead them to God, within their own Hearts; they have then no Need to entertain any anxious Concern, or Solicitude, how it will go with their Children. God will then be sure to provide for them all, let them have as many Children as ever they may. For it is a mighty easy Thing for God to provide for and maintain the Children, whom he has created: For verily he who has bestowed the most considerable Part, Body and Soul, together with Life; can also, with equal Ease, at least, bestow that which is least of all considerable, such as Food and Raiment, and what is otherwise requisite for a Livelihood unto them, (Matt. vi. 25. Luke xii. 22, 23.)

LXXXIX. But that Men are under such an anxious carking Care and Concern about their getting a Livelihood, and are thereby then reduced to such a perplexing Distress, originates entirely from this, that they have no good Confidence towards God; they do not *rightly* believe in God, who hath created all Things. Therefore should People, before all Things, call upon and pray to God to give them the Grace of always entertaining a good Confidence towards him: And they must at the same Time work diligently in their respective Callings, to the utmost of their Ability; in which Case *they* shall receive, and God will also be sure to give them eventually,

as

as much as is good and profitable for them. Let them therefore always "*seek first the Kingdom of* God *and his* "*Righteousness, and then shall that which is temporal* "*accrue to them in the Bargain,*" (Matt. vi. 33.) On this Account therefore they need be under no such violent Concern, nor so carkingly in Care about it; whereby of Course they may be spared Abundance of Toiling and Turmoiling, in which they otherwise spend their Lives, as long as they have no good Confidence towards God. On God's Part there is no Default, but all the Default lies on the Side of Men, because they are so pusillanimous and desponding. Which therefore of Course comes from this, that they do not turn *rightly* towards God, and pray diligently to God; will not put the *Talent* God hath given them out to Interest, being "*not faithful in a little,* "*that more may be given unto them,*" (Matt. xxv. 21, 22. Luke xix. 17.) For he that is faithful in a *little*, and tradeth with it, the same shall receive *more*.

XC. This I was further enjoined to represent and suggest, by Occasion of the *Second Man in White*, who signifies the *Oeconomical*, or *Family-State*; that, for Instance, all *Fathers* of Families, and *Mothers* of Families were, before all others, seriously to reflect and duly to take to Heart *that*, which now by the Impulse of the *Holy Ghost*, I have written concerning the *Oeconomical* State; because *this* will do them Good both in Body and Soul, temporally and eternally. They are enjoined to take it under still more *mature* Deliberation in the Fear of God; and thereupon, within their own Hearts, to turn to the *Holy Ghost*, to call upon and pray to *him*, that he would be graciously pleased to suggest to their Hearts, Minds, and Thoughts what they are to say, think, and do; and that he would not fail to vouchsafe them the Grace of being able and inclined rightly to educate their Children, those little heavenly Plants, *in the Instruction and Discipline of the Lord*, for his own Service, (Eph. vi. 4.) according to the Good-Pleasure of the Lord; so that *they*, together with all the Elect, may in the Issue laud and praise the Lord of Lords, and the King of Kings, in Heaven, in everlasting Joy and Beatitude: And that they may never, by any Means, in Hell, together with all the *Devils* and

damned Souls everlastingly blaspheme and revile God; that by no Means they may ever become eternally *Fire-Brands* of Hell, and by no Means whatsoever eternally burn and roast in Hell.

XCI. This are *Parents* enjoined, before all other Things, to reflect seriously upon, and to let the *Education of their Children* become a Matter of great Weight and Importance unto them, it being in very Deed a Matter of prodigiously great Weight and Importance in it's own Nature. For if Children were but well educated from their Youth up, something good could also of Course come out of it. Therefore is it incumbent upon all Parents to make a right and proper Use of, and to exercise the golden *Rod* of Correction upon their Children from their Youth up; neither are they to suffer them to grow up, as they do, in their own naughty Will. It is their Duty to check and break the Naughtiness of their Will. For better is it, for Children to cry and howl in their Youth, than for the Parents to weep over them in their old Age, when it is out of their Power to curb and restrain them any more. As long as Children are yet young and tender; so long, like young and tender Twigs, the Parents are able to turn and bend them as they do young Twigs: Whereas, after they are once grown big, it is not then in their Power to bend them, just as large and strong Trees cannot be bent in the same Manner as young Shoots may be bent. Many Parents harbour a foolish, nonsensical Love for their Children, letting them have their own Wills, putting no Restraint upon them, nor making Use of the Rod of Correction upon them; nor can they bear to have their Children cry, to be struck, or whipped: And this must, forsooth! be regarded as an Instance of the *great Love*, they bear towards their Children. But this is no genuinely good Love, but it is a bad, foolish Love, or Fondness, which does their Children a vast Deal of Hurt. When in such a Way as this they leave their Children to grow up in their own Will, not much Good can possibly be the Consequence of it. *Sirach* says, (Chapt. xxx. i.) "*He that loveth his Son causeth* "*him oft to feel the Rod, that he may have Joy of him in* "*the End.*" And those who do not act in the same Manner

Manner have no ſuch Love for their Children as they ought to have. *Paul* doth alſo teach, (Eph. vi. 4.) that "*Parents are to bring their Children up in the Inſtruction,* "*(Nurture) and Diſcipline (Admonition) of the Lord.*" But this is a Thing impracticable without the *Rod* of Correction.

XCII. Ponder this ſeriouſly, all ye who are Parents, unto whom God hath given Children. Do not lead them to the *Devil*, but lead them to God: Otherwiſe, you will have it to anſwer for at the laſt Day, and will be obliged to give a ſevere Account of it; provided you have not educated your Children well, but they live ſuch ungodly Lives as to fall to the Devil's Portion. The Education of Children is no Matter to trifle and play with, the Conſequences of it being vaſtly important every Way. And thus much concerning the *Man in White* upon the Altar, who denotes the *Oeconomical*, or *Family-State.*

XCIII. Now the *Third Man*, who had the *Balance* and the *Sword* lying careleſsly at his Feet, ſignifies the *Political*, or *Civil State*, as I have ſaid before. In Reſpect to this, the Angel told me, that a great many were alſo found in the *Political* State, who are ſitting and ſleeping in the ſame Manner; and have the Balance, which denotes diſtributive Juſtice, or Righteouſneſs, and the Sword of Love, lying at their Feet. Thus then the Angel informed me, that I was to tell the Magiſtracy, or the higher Powers alſo in the *Political* State, whenever the *Holy Ghoſt* ſhould open my Way for doing it, that they were to execute Juſtice and Judgment, by judging and governing aright. For the Magiſtracy doth not *always* govern and judge aright. And therefore it was enjoined upon me to tell the Magiſtracy to judge and to govern aright; and that they are to do this according to the Standard of the *Word of* God, ſeeing that they themſelves are at the laſt Day to render up an Account of the Adminiſtration of their Government. They are not to conduct their Government according to their *own Heads*, neither are they to rule according to their *own Mind* or *Humour*; but they are to adminiſter their Government, and to judge according to God's *Word*; and thus are they enjoined to *Judge aright.*

They

They are to protect the Good, and to punish the Wicked, with the Sword of Love. They are to make Use of this Sword of Love, and do every Thing of Course, out of Love, whatsoever they do; but not from Hatred, Envy, and Malevolence; they are not to abuse their Power. But if they do *abuse* the Power GOD hath given them, GOD will then *mightily* punish them. For "*mighty Men shall be* "*mightily tormented, or punished,*" (Wisd. vi. 6.)

XCIV. This the Magistracy is seriously to consider, and so not to *abuse* their Power; since at the last Day they must give an Account of the Administration of their Government; when the Lord *Christ*, the *Judge of all Judges*, the mighty and righteous Judge, who is possessed of Power and Might over all the mighty Ones on Earth, will judge righteously. Wo then to all Eternity upon such mighty Ones, who will not be able to justify the Administration of their Government, having not judged and governed *aright!* Such will then, in Eternity, be *mightily* tormented and punished in Hell, by the mighty Judge, *who is possessed of all Power and Authority in Heaven, upon Earth, and in Hell.* Forasmuch as unto CHRIST is "*all Power given,*" (Matt. xxviii. 18.) and at the last Day he will hold the Judgment, when he will order all the Ungodly to depart from him into *everlasting Punishment*, as he himself teaches us, (Matt. xxv. 41, 46.) Wo then to the *unrighteous* Judges, who have not on Earth judged or governed aright; who have abused their Authority and Power; who, by their Power and Ascendency, have entirely sucked out the very Blood of their Subjects, and wasted their Substance in Excess and Riot; who have afflicted and tormented them by that very Power and Authority, with which they ought to have protected, cherished and comforted, and been a Joy to them; which is the great End, for which GOD has given them such Power and Authority. And thus have they employed it to the Affliction, Grievance, and Distress of their Subjects! Therefore shall ye yourselves, by the *mighty* Lord of Lords, and King of Kings, be, in your Turn, *mightily* afflicted, grieved, and distressed; if so be that, during the Season of Grace, you do not shew forth, in Fact, a genuine Repentance.

XCV. Wherefore

XCV. Wherefore do I exhort you, O ye mighty Ones in the World! by the Impulse of the *Holy Ghost*; you, I say, who have *abused* your Power and Authority; you, who have not governed, or judged aright, in *Love*, and according to God's *Word*; you, who have squandered away and consumed the Means of your Subjects in Riot and Excess, with your Dogs and Horses; having kept your Dogs and Horses in better Condition than you have your own Subjects;—repent ye truly and effectually, during the Season of Grace! Desist ye from your proud and arrogant Gluttony and Drunkenness, by which you so presumptuously and arrogantly waste and consume the Gifts of God, whilst at the same Time your poor Subjects are for Want thereof forced to suffer Hunger and pinching Necessity, and ye are distressing and tormenting them with one Taxation upon the Neck of another; which many Times they know not where they must get it up to pay with, whilst you are living in Grandeur and Jollity, consuming it, upon extremely expensive and superfluous Eating and Drinking, and in expensive Cloathing; tho' you might do very well with something of an inferior Sort, even according to your own Station, and might thus be able to let your Subjects likewise live decently; so that they need not on that Account be distressed with such a Variety of different Taxations, by which they are oftentimes so distressed, that for Anguish they do not know what Course to take: Nay, they by such exorbitant Exactions are even deprived of all their Means; to such a Degree, as through Necessity, to have no other Expedient left but to take up their Staff, and go whereever it will carry them—a-Begging.

XCVI. Verily this is not *Christian*, when you deal in such a Manner as this with your own Subjects; so far from it, that it is absolutely *unchristian*. This did not *Christ* teach you in his Word, but *Christ* teaches you Love and Mercy, (Luke x. 27, 37.) And whoever lives in *them* cannot bring it over his Heart to distress and aggrieve any Person in such a Manner, nor to do his Neighbour any Hurt, only that he himself may wax great, rich, and glorious in the World; living in it magnificently, altho' his Neighbour should, in Support of it, go to the Dogs,

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being ruined absolutely and fundamentally. They are far from being *genuine* Christians, who conduct themselves in such a Manner, though many of the mighty Ones in the World do however do this; who thus abuse their Power and Authority over their Fellow-Christians, draining them in such a Way, by Means of their Power and Authority, that they lose their all, every Thing they have being wrested and taken away from them. Especially let the mighty Ones seriously consider this Kind of rapacious Conduct during Wars; who in the Face of all this will be Christians still, though at the same Time they distress and harrass their Fellow-Christians in such a violent and outrageous Manner, that they are forced to lose House and Home, and all their Substance, and to be reduced to the Extremity of Poverty. These (Scourges of Mankind) with infernal Hatred, burn whole Cities and Villages down to the Ground; which is not *Christian*, but *Tyrannical*. And by such Proceedings, they betray evidently, that they are not moved and led by the Spirit of CHRIST, but by the Spirit of the *Devil*: And thus are they, in Heart, no *Christians*, but *Devils*; which their wicked, *diabolical* Works plainly manifest, and evince, (Rev. xi. 18.)

XCVII. But *Christ* did not act in this Manner; neither did he ever teach, or live in any such Way in the World; so far from it, that he acted, taught, and lived the very Reverse of all this. For *he did not come into the World to destroy Men's Lives*, to distress and torment them; *but he came to save*, to comfort and to rejoice *them*, (Luke ix. 56.) He loved his Enemies, and did *them* Good, as well as his Friends. Nay, *Christ* hath taught, that all his Disciples should do the same, and so follow after him in his holy Life. Now those, that do not do this, but the very Reverse, as many of the mighty Ones do now-a-days do, who would fain be Christians for all that; give hereby pregnant Proofs, that they are no *Christians*, but *Heathens* in their Hearts, and by their Works. They are thus *diametrically* opposite to CHRIST; being much worse than Heathens, who have not the Word and Doctrine of *Christ*, and in Words blaspheme *Christ*. In Lieu of which, these blaspheme CHRIST in *Fact*, or by *Deeds*; although they are

re in Possession of his plain and clear Word, which the *Heathens* are not in Possession of. Moreover, *nominal Christians* will incur Damnation before *Heathens*; (Luke xii. 47, 48.) because they know the Will of God, and do not do it; and *their* Damnation will be attended with much greater Aggravations than that of such, who have not known the Will of God; unless, during the Season of Grace, they practise true Repentance.

XCVIII. Ponder this well, O ye mighty and overbearing Tyrants! For in Deed and Reality you are *no* Christians, how much soever you may bear the *Denomination* of *Christ*; but in Deed and in Reality you are *Tyrants*: This you betray by your unchristian, wicked, and tyrannical Life, with which you attest, that the *Devil* bears the Sway in you, actuating you in such a Manner as to make you distress and harrass Mankind. No Children of God are you, but the *Scourges* of God. God does indeed *permit* War to take Place on Account of the grievous Sins of Men, and he also permits it for the very same Reasons amongst *Christians*; yet all such as give themselves up to be employed in War, and to be used in such a Manner as this, are not yet under the Dominion of the Spirit of *Christ*, and are far from being Christians, tho' they give themselves out for such; so far from it, that such are very *Heathens*.* Consider this well, O ye *wicked* Warriors, one and all, that it is not the Spirit of *Christ* that bears the Sway in you; but *Antichrist* rules and reigns in you, as also the Angel said, "Antichrist *has* "*reigned in you long enough*; Christ *will also now at* "*length rule and reign in you, by his* Holy Spirit." Consider this well, ye Tyrants, and ye Civil Magistrates all, who *abuse* your Power and Authority; not governing aright, but distressing and harrassing your poor Subjects, that ye yourselves may have a fine Life of it in the World.

XCIX. Moreover, in all without Exception, who now live such wicked Lives as these in the World, doth Antichrist

* See this Matter further and very feelingly explained by the late Rev. Wm. Law, in his *Address to the Clergy*, Page 165, &c. &c.---The *Tr.*

TICHRIST reign as much; although in one ſtronger than in the other. Conſider this ſeriouſly, O ye wicked Men, one and all, and repent ye truly, that *Chriſt* may reign and have the Rule in you: Neither do I mean *you* only, ye wicked Men in the *Political* State; but *you* do I likewiſe mean, O ye wicked Men in the *Eccleſiaſtical*, and *Oeconomical* States, do ye *all of you* truly repent likewiſe; for in you alſo doth ANTICHRIST rule and reign. Seeing that the Angel ſaid, "Antichriſt *has ruled and reigned in* "*you long enough*; CHRIST *will alſo now at length rule* "*and reign.*" Thereby doth the Angel not underſtand the *Political* State only; but he alſo thereby underſtands the *Oeconomical*, and principally the *Eccleſiaſtical* State. For in this *laſt* doth ANTICHRIST yet rule and reign in the ſtrongeſt and moſt prevalent Manner; ſo that by *it* is the *Oeconomical*, and chiefly the *Political* State, ſeduced; becauſe the *Oeconomical* and the *Political* State too, have their Eyes directed to the *Eccleſiaſtical* State, and ſuffer themſelves to be ſeduced by it; yea, and "*all Miſchief* "*originates from, and is cauſed by the* ECCLESIASTICAL "STATE."

C. For the Members of the *Eccleſiaſtical* State inſtigate the Higher Powers to War and Bloodſhed; and eſpecially do the wicked *Jeſuites*, and the *Clergy*, or *Divines* ſo called, in the POPEDOM, ſeduce and miſlead the temporal Powers. The ſame do the *Lutherans* and *Calviniſts* alſo, for their Part, in the ſame Manner; inciting *their* Higher Powers, or Civil Magiſtrates, to fight for and to defend their *human Faith*, with the Sword. And, juſt as the *Learned* are at War one with another in their Controverſies about *conteſted* and *dubious* ARTICLES OF FAITH; ſo are alſo the temporal Powers one againſt another in temporal Conflicts and Wars. Which all of it originates from the *diabolical* Diſputes and Controverſies, which the Learned bandy about in ſuch a Manner Pro and Con about their *Articles of Faith*, which they draw up and frame their ownſelves; ſuppoſing it to be the very Rectitude of Faith itſelf, if they have an *Orthodox* Underſtanding of GOD's Word; which after all is far enough ſtill from the *genuine Faith*: Whereas *that* only is the *genuine* Faith, which "*the Holy* "*Ghoſt worketh in the Heart, and which worketh by Love*; (Eph.

Eph. i. 19. ii. 8. and Col. ii. 12. Gal. v. 6.) as I have sufficiently intimated this in the foregoing Parts of his Tract.

CI. Now he who lives in *this* Faith is a Follower of CHRIST in his holy Doctrine and Life: And whoever is a Follower of *Christ* in the Sanctity of his Doctrine and Life, has no Strife, War, and Contention with any Man: He doth not defend his Faith with the *temporal* Sword, neither doth he with the *corporal* Sword slay any Man corporally; but he wields the Sword of the Spirit only, (2 Cor. x. 3, 4. Eph. vi. 17.) He fights and combats with himself only, (Heb. xii. 1—4. Eph. vi. 10, &c.) with his own depraved Flesh and Blood, with Sin, and with the Devil. With *these* has a believing *Christian* Fighting and Combating enough, if he be set upon Fighting and Combating. With *this* he has so much to do, that he cannot spare Time to fight, combat, or dispute with his Neighbour. This makes him forget the Fighting and Disputing with *others*, and leave it to take it's own Course. But those who thus strive, combat, and fight with others about Faith, by Words, Writings, and with the *temporal* Sword; do by such a Procedure betray, that they strive, combat, and fight, not as yet with the Evil in their *ownselves*, but rather that they are yet living in the *wicked One*, in Enmity, Hatred, Envy, and Strife, in Pride, Covetousness, and in all Sorts of Wickedness; that they are the Servants of Sin, are in Obedience to Sin, suffering the Devil to take them Captive, and lead them out of one Sin into another, (Rom. vi. 16.) They do not serve *Christ* in the Holiness and Righteousness, that is well-pleasing to HIM; but they serve the *Devil* in Unholiness and Unrighteousness, in the very Manner that is well-pleasing to *him*. They ought rather to turn their Arms against and to combat, fight, and strive with the Devil, and with Sin; a Thing this that is commanded them in GOD's Word; but on the other Hand they are not to strive, or fight with their Neighbour; for this is forbidden them by *Christ*, (Matt. xxvi. 52. Rev. xiii. 10.)

CII. But such People are diametrically opposite to *Christ*, acting Point-blank against his clear and express

Word. That which *Christ* hath in this Respect commanded them *not* to do, that *do* they; and that which he hath commanded them *to* do, that do they *not*: Of Consequence then they act diametrically opposite to *Christ's* Prescript and Command; whereby they betray sufficiently, that ANTICHRIST, or the *Antagonist* of *Christ* rules and reigns in their Hearts, as the Angel expressed it.

CIII. But now, seeing that the *Learned*, being the Teachers and Preachers, who are well acquainted with the Scripture, which the Hearers in the *Family* and *temporal* States are not so well acquainted with: Seeing (I say) that the *Learned* do also, however, so wittingly and willingly act counter to *Christ's* Life and Doctrine, and do then, by their Conduct, seduce the *temporal* and *Family*-States; forasmuch as those that constitute them *both*, have their Eyes fixed upon the *Learned*, and not upon *Christ*:—Therefore also is the *Ecclesiastical*, or *Spiritual* State signally and distinguishingly smitten; it will be smitten and felled to the very Ground, just as I have seen it done in the Vision: And this will occasion such a clattering Noise, that those in the *Oeconomical*, and especially in the *Political* State, will be all-aghast at it, and wake up. That is, those who live in the *Oeconomical* and *Political* States will *yet* find out, in it's Season, how egregiously they have been seduced and imposed upon by the *Learned* in the *Ecclesiastical* State; and that they have not been led by *them* to GOD and to CHRIST, notwithstanding their having expended such immense Sums of Money upon them for such a Purpose; but rather that, by *their* Means, they have been all along led farther off from GOD, and from CHRIST, (Rev. xvii. 16, 17.)

CIV. Thus then will those in the *Political* and *Oeconomical* STATES find, that the *Learned* have not led the *Unlearned* to GOD, but to the *Devil*: And *that* to such a Degree, that if GOD had not particularly reserved some, as it happened in the Days of ELIAS, (1 Kings xix. 18. Rom. xi. 4.) the Learned would have led *all* the Unlearned to the Devil, in Order to serve him. IDOLATRY* is in our Days much more rife and prevalent than it was in

* *See the* weighty Note from *Wm.* Law's Appeal, N° CXIII.

in the Days of ELIAS; ay, and amongst the CALVINISTS too, as well as amongst the LUTHERANS and PAPISTS; which are the *principal Sects* (See Rev. xvi. 19.) in that confused *Babel*, or *Babylon*, wherein ANTICHRIST has his Reign. But now will this confused *Babylon* soon fall, seeing it is divided against, and at Variance with, it's ownself; and is thus it's own Destroyer. For "*if a Kingdom be divided against itself, it* "*cannot stand long*;" (Mark iii. 24.) Now, since the confused *Babylonish* Kingdom is at Variance with it's ownself, and in a Ferment and Struggle within it's ownself, one Part with the other, consuming and destroying it's ownself; therefore will it also soon fall *quite* to the Ground; it will be soon mightily smitten by the *Angel*, to such a Degree, that the contesting and battling *Papedom*, *Lutheranism*, and *Calvinism*, together with the other litigious and jarring *Sects* and *Parties* besides, who are *one* up in Arms against the *other*; will *all* fall in one *common* Wreck and Ruin. Thus will they be ALL smitten by the Angel of the Lord.

CV. Yet will not this be done by the *Temporal*, but by the *Spiritual* Sword. Many good Christians suppose, that it will be effected by the *Temporal* Sword, and that the *Ungodly* will be corporally slain and destroyed by the *Good* and *Pious*; but with such a Supposition as this they are extremely erroneous.—No, no; it will not be effected in *this* Manner. *Babel* will not be *thus* smitten and felled to the Ground, as if the Men in *Babel* were to be corporally slain with the material Sword; but all this must be accomplished in a *spiritual Way*, and they must be slain with the spiritual Sword.* The spiritually-wicked Kingdom of the *Devil* must be destroyed and demolished, dispatched

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* The true *Meaning* of this Paragraph and what follows N° CXI. compared with what goes before N° LI. LXIV. &c. seems to be this: *Babylon* will, it is true, be partly smitten and destroyed by visible *second* Causes, and by *external* Means, such as War, Pestilence, Famine, &c. yet will this external *Mode* of it's Destruction be *no Ways* either planned, or executed by the Children of GOD *themselves*; but by GOD HIMSELF *immediately*; and *exclusively*, (Dan. ii. 34, 38. 2 Thess. ii. 8. compared with Rev. xix. 15, 21.) There is therefore here no *Contradiction* in the Case, but a very needful Precaution given to all the true Children of GOD. (See Rev. xiii. 7--10.) *The Tr.*

and ſlain in their Hearts; *Antichriſt* muſt be driven out of their Hearts, and in their Hearts be entirely ſmitten to the Ground: On the other Side, muſt the Kingdom of *Chriſt* be re-erected in their Hearts, ſo that *Chriſt* may be able to reign and rule therein. For, in that the Angel helped the Man up again, and re-placed him in his Chair, though he had before ſmitten him to the Ground;—this implied, that the Kingdom of God will be re-erected and ſet up again in their Hearts, and that *Chriſt* will come to Life again within them, after that *Antichriſt* ſhall have been firſt, within their Hearts, ſmitten to the Ground, and ſlain.

CVI. But if it were to be underſtood *corporally*, ſo as if the Ungodly were to be ſlain in their Sins, in a corporal Manner, and thus be hurled into the Abyſs of Hell; few Men would ſurvive this *Cataſtrophe*, and abide in the World, ſo as to be ſaved. For *Antichriſt* rules and reigns to this very Day in *almoſt all* Men; though in one more prevalently than in another; which is very apparent. Yea, they do almoſt all of them live in a Contrariety to *Chriſt*, neither are they genuine Followers of *Chriſt* in Love, in Meekneſs, and in Humility. Nay, even ſuch, as imagine themſelves to be the *very beſt Chriſtians*, do oftentimes ſtill live in a downright Contrariety to *Chriſt*, being haughty in their Hearts; living in a *Spiritual* Haughtineſs, which neither can nor will brook any Kind or Degree of Contradiction, or Slight. For no ſooner are they ſlighted and deſpiſed, but they become wrathful and angry at him who ſlights and deſpiſes them: By which Sort of Diſpoſition and Conduct they betray, that the haughty *Antichriſt* has ſtill the Dominion and Sway within their Hearts; but not the humble Spirit of *Chriſt*, which can eaſily brook and bear all Kinds of Reproach. Therefore now muſt every Perſon enter upon a narrow Scrutiny within himſelf; examine and prove his ownſelf, whether *Antichriſt* hath ſtill the Sway and Dominion in his Heart, or *Chriſt*; whether he be governed and actuated by the *evil*, or by the *good* Spirit; whether he lives in Pride and Wrath, or in Humility and Meekneſs; ſo that no Man *may* henceforth impoſe upon his ownſelf with a Semblance *of*, or with mimic Sanctity, and with an *unſeaſonable* carnal *Zeal* and Wrath for Righteouſneſs Sake.

CVII. For

CVII. For many a Man persuades himself, that he is, with a *godly* Zeal, zealous and angry against Unrighteousness, and that he would fain have every Thing only to go as it ought to do: The Intention of which may indeed be right enough in itself; but a Zeal coupled with *Wrath*, is, even in this Case, naught; neither is this any *divine* Zeal from a Principle of Love, but it is a carnal, bitter Zeal from a Principle of Hatred and Envy, out of Wrath and Enmity against this or the other Person, who is bold and presumptuous enough to thwart and oppose *him*. All which, therefore, originates from Highmindedness and Pride, in that he would fain be the Executer, or Achiever of this or that in the World, in Order to his becoming some *great* Person in the World, (Acts viii. 9, 10.) Upon this Principle, he would fain be doing a great Deal of Good in the World: But if he be thwarted and opposed in this Scheme and Design of his, then does his Zeal begin to burn and enkindle into Wrath and Bitterness against the Person that contradicts him; and it nettles and chagrins him prodigiously, that he cannot proceed in all Things according to his *own* Will. Now, by such a Turn and Conduct as this, he betrays, very evidently, that he has a proud and a haughty Heart yet within him.

CVIII. But thus is no humble Heart disposed; no Heart that has resigned and surrendered itself up to the Will of God, and in which the *Holy Ghost* rules and reigns: Such a one lives continually in Resignation; ever acquiescing in the Will of God, and thinking, "It is "God's permissive Will, that I should be so contradicted "and thwarted in that which is good: And seeing God "permits me to be thus thwarted and contradicted, and "that Matters should not go according to *my* Good-Will; "I will then acquiesce in it too; I will bear it patiently, "nor on that Account put myself into any violent Chase "of a wrathful Zeal. If God can suffer it, *I* will suffer "it likewise; nor will I bear a Grudge against any Person "on that Account." These are the Sentiments, and this the Language, of every good and pious Heart. It will patiently suffer all the Contempt and Reviling, which only respect it's *own Person*: But, with Respect to the *Glory of God*, if *that* be reviled and vilified; and if against

that notorious Lies, are forged and propagate
Design that the Ungodly may suppress and quash
of God;—*this* a good and pious Heart can
patiently; but it's Zeal and Anger rise on that
and it refutes the Evil-Speakers and Liars; yet
any Enmity towards the *Persons themselves*, but
of *Love* towards them. It doth not hate and
malign the Authors on *that* Account, and *mere*
they *are* wicked; so far from it, that it loves the
nevertheless; wishing and doing for them all
possible for it to wish and do for such wick
But an haughty, resentful Heart *wishes* Ill, an
Persons every Ill-Turn in it's Power; to such
that if a haughty Heart had but the Power,
not only corporally slay such bad People, but
and send them headlong into the Abyss of He
Bargain.

CIX. Whoever then harbours and gives W
evil Thoughts and Works as these, does by *th*
demonstrate in Fact, that he has still a bad, hau
malicious Heart, in which the *Devil* yet reigns:
let him appear ever so good and pious before
lead as good a Life before Men as ever he will
Although he may read a great Deal in the Bibl
in his Head, he is so well acquainted with and
that he is able, on all Occasions, to quote *Chapte*
for every Thing; can introduce the Bible at eve
has so laudable a Zeal, that he is all on Fire w
cause Matters are conducted so contrary to all J
Equity; he contradicts the Evil, and would be
Matters carried on in a Channel of more J
Equity. For, though all such Things as these
enough, in themselves *good*, and it is a *Zeal*,
yet nevertheless, and at the same Time, hath t
wherein it resides, a proud, haughty, bitter, a
Heart; if withal he hateth and envieth wicked
such a Degree, as that he would corporally slay,
destroy them in the Midst of their Sins, if it w
his Power to do it: Which is diametrically oppo
Doctrine of CHRIST, and the very Reverse o
Life: Seeing that CHRIST did not act in this

although he was instigated to it by his very Disciples themselves: For, when *James* and *John* said to him, (Luke ix, 54, 55, 56,) "*Lord, wilt thou that we com-* "*mand Fire to come down from Heaven, and consume them,* "*even as* Elias *did?* Jesus *turned, and rebuked them, and* "*said, ye know not what Manner of Spirit ye are of. For* "*the Son of Man is not come to destroy Men's Lives, but to* "*save them.*" Therefore do all those (who would fain be for killing Men, because of their Doctrine and evil Life, when they live counter to the good Doctrine of *Christ*) by such a Way of Procedure, give a glaring Proof that they have still a proud and haughty Heart; wherein, not the *Spirit* of CHRIST, but a *wicked Spirit* of the DEVIL reigns —Nevertheless, as to the *Higher Powers*, or the *Civil Magistrate's* being obliged, on Account of Men's *criminal* Lives, (though not by any Means on Account of their *Doctrine* and *Faith*) to put them to Death;— *this* is a Thing of a quite different Nature, having no Reference at all to the Case of a *private* Person.

CX. Neither do I make *these* Reflections and Remarks without their very good Reasons. That no Christian, for Instance, should suffer himself to be so far influenced and instigated by the *Devil*, as even to *desire* to slay the Wicked corporally; and least of all, that *he* should have any Hand in the *actual* Execution of it:—With such Sentiments and Practices he must have nothing at all to do: But what he is able to do *spiritually*, let him do it; nay, it is his bounden Duty to do it, as far as it is possible and feasible for him: I mean, that it is his bounden Duty to slay and to destroy the wicked Kingdom of the *Devil within* Men; though, at the same Time, he lets the Kingdom of ANTICHRIST live corporally, that the Kingdom of CHRIST may be re-erected and set up in it's Place, and the Temple of the *Holy Ghost* may be again built up in them; so as that *Christ* may teach and preach, yea, rule and reign therein.

And let thus much also suffice concerning the THREE STATES, and concerning ANTICHRIST, who yet ruleth and reigneth in their Hearts; but who will be soon driven out;

out, and *Christ* re-introduced in his Room, if *Antichrist* be but first of all felled in them to the Ground, and slain.

CXI. Now with Respect to my having at this Time written, *that it must be understood* spiritually, *that the Angel, with the Stick, or Wand,* corporally *smote one of the Men to the Ground*; instead of what I had said above, (No. LXIV, CIII.) *that such a Blow denoted corporal Punishments*;—neither of these Assertions are really *contrary* one to the other, nor ought any one to take Offence at them as if they were; for it denotes *both*. God may do every Thing that *he* pleases to do, but *Men* must not do every Thing *they* please to do. God can and may kill and make alive again; (1 Sam. ii. 6.) but it doth not follow from hence that *Men* may and can do the same; such an Authority, or Ability being beyond their Sphere: For though they have indeed the Power, by their own human Ability, to *kill*; yet have they no such Power as to be able to *make alive again*. Moreover, as they are not able to give any Man Life, so neither have they any Right or Prerogative to kill, or take it away from any Man: But if they do it nevertheless, God permitting it to take Place; they do then however sin against God. Well then may every one take this into serious Consideration, and above all others the *Ministers*, or *Preachers*, who by their controversial Doings occasion many hundred thousand to lose their Lives. Therefore must *they*, in *their* Turn, be everlastingly punished and killed; unless they choose to set about a true and genuine *Repentance*, and to desist from their *diabolical* Disputations and Contentions.

CXII. Now the Key, which the Angel brought me, signifies the *Holy Ghost*, the genuine living "*Key of David*," (Rev. iii. 7.) This Men ought to take and hold fast in their Hands; that is, they ought to call upon the *Holy Ghost*, and beseech him to be pleased to open their Hearts, that in them they may be able to descry how they teem with Sin and Unrighteousness; being fraught with Falsehood, fraught with Lies, fraught with Pride, fraught with Sin, Shame, and Vice of all Sorts and Kinds: And in Order to their acknowledging and seriously considering this, may he be pleased to vouchsafe them his Grace!

Grace! It is then their bounden Duty to call upon the *Holy Ghost*, and to beseech him, that they may discern and acknowledge how they have lived hitherto in every Kind of Sin, Shame, and Vice; yea, in Pride, Falsehood, Hatred, Envy, Self-Love, Self-Love, World's-Love, in Unrighteousness, in gross and grievous IDOLATRY; having not had their Dependence upon GOD, but upon the Gifts of GOD, which he hath bestowed upon them. For they have had their Dependence upon their *own* Wisdom, upon their *own* Power and Strength, upon their Money, Possessions, upon Men, and what *Species* so ever else there may be of IDOLATRY.

CXIII. They must thus confess, that they have not reposed their Rest, Joy, Delight, and Pleasure, upon GOD, upon the *Giver* of all Gifts; but upon the *Gifts* of GOD. If they can but get *these* according to their own Will, then are they perfectly well satisfied; whereas, if they are not able to get *them* according to their *own* Will, then are they equally dissatisfied; for they are dejected, pusillanimous, and desponding. By which Turn of Mind they betray they do not depend upon the living and true GOD, who has created all Things, and bestoweth all Things upon us; but that their Dependence is upon his Gifts, making an *Idol* of *them*; and by *their* Means forsaking the right, the true, and the living GOD. When GOD bestows his Gifts upon them, then are they well-satisfied; but if he takes them away from them again, then have they no other Alternative but to fall into Despair. And by this Conduct and Turn of Mind they betray irrefragably, that they regard the Gifts of GOD as their very GOD himself, and do thus live in the very *Dregs* of IDOLATRY; which is, however, a prodigiously great Sin thus to live in such gross *Idolatry*. Wherefore did GOD also grievously punish the Children of *Israel*, (see for Instance, Exod xxxii. 1. to the End.) As he acteth to this very Day with Mankind, whom he doth also, in the same Manner, grievously punish, on Account of this Grossness of their *Idolatry*, in that not choosing to depend upon *him*, they depend upon his *Gifts*; and thus live

counter

counter to the Will of God, and not *in* his Will; against God, and not in God.*

CXIV. But a *genuinely-believing* CHRISTIAN doth not live thus counter to God, and counter to his Will; but rather he lives in God, and in his Will; depending wholly and alone upon God, exclusive of all his Gifts; (Psal. lxxiii. 25, 26.) and making it a Matter of Indifference to himself, whether God giveth, or taketh away any Thing from him; whether he layeth a Cross upon him, or taketh it off again; to *him* it is all one, Poverty or Riches, Much or Little, Nothing or Something, Health or Sickness, Sorrow or Joy, Contempt or Honour: In Sum, whoever lives in Resignation, and in sole Dependence upon God, makes

* As a farther Confirmation of the Nature of this universal *modern* IDOLATRY, and as a small *Specimen*, or Sample, of HIEL's Writings; the *serious* Reader is here presented with the Extract following, taken out of his, so called, *Foundation-Piece*, or Ground-Work; Page 251, 252, of the *German* Edition.

" All the Elementary *Creatures* shew Obedience towards their *Creator*: As says the *Prophet*, (Isai. i. 3. and Jer. viii. 7.) " The " Ass knoweth his Master's Crib; and the Stork her appointed " Times." Whereas *refractory* Man makes no due Reflection upon *his* Time. Therefore is *he* much more blind and besotted, than the very Creaturely Animals themselves.

" For it now appeareth clearly in the Light of CHRIST, that the Man of the Earth has totally lost his *divine Instinct*, his sensible, feeling Knowledge of the Deity, as well as *that* of his own natural Humanity; living solely to the *vain Imaginations* of his own earthly REASON. At which I am partly in Amaze: But above all am I perfectly amazed, that the Man of the Earth has so little *Emotion* in his Heart, when he reads the *Testimonies of* GOD; *which do however, within his own Heart, clearly and nakedly point out and discover to him the* divine *Nature, and his* own *earthly Essence, Ground, or Principle of Life*. Whence I am forced to conclude, that every earthly Man fosters within his ownself, and bears about with him in his own Heart, a gross and obdurate Blindness. Which makes me apprehensive, that but FEW will choose to come into an intimate Union with the *One Essence*, and *Spirit*, in the *one-only* and *essential* Light of Life.---May GOD Almighty be pleased to grant us a Reformation!

" For now, in the present Time, I find that Man is blinded and obdurated to such a Degree, as to be Proof against *all Emotion, either from* GOD, *or from the Devil*.---Yet can, however, *Affliction* and *Distress, when Matters do not go to his own Mind*, stir and move him: And in such a Manner too, as frequently to make him behave himself in a Way quite beneath, and out of the Character of a *Man*: And all this is then, at Bottom, only about his own PROPRIETY, or SELF-HOOD: Or, if any Thing, during the Prosecution of his *Lust*, happens favourably to him, so that he can repose his *supreme carnal Desire*, or Delight in it; then is he, in like excessive Manner, though

makes every Thing a Matter of Indifference to himself, howsoever it goeth with, or happeneth to him in the World, (Job. i. 20, 21. ii. 9, 10)

CXV. Now then, if People would but bring themselves to an Examination by *this Touch-Stone*, whether they live as I have now described it, *few* Men would be found who have their Dependence upon God; nay, we should find the direct contrary; whereby they evince and betray, that they live in *gross Idolatry*. This ought Men to confess, and to implore the *Holy Ghost* to be pleased to give them to see and to acknowledge in their Hearts, how they have been living hitherto in the *Grossness* of *Idolatry*, in scandalous Sins and Vices. They must pray to God for the Forgiveness of their Sins, must forsake their Sins, take their Refuge to the *Grace* of God, and have a Confidence in God, that, for *Christ's* Sake, he will be pleased to forgive them their Sins. When they beseech him so to do, and when they admit and entertain Sorrow and Remorse on Account of, and do actually forsake their Sins; God will

though in a different Way, very agitable; and by his earthly, *Heathenish* Joy, transportable to such a Degree, as to be unable to keep himself within any moderate Bounds and due Measures.

"By which Behaviour of his, in both Cases, he evinces in Fact, that he lives and dies in the *earthly*, wild, agitable Nature, and Spirit; and *that too quite out of all Connection with, and Dependence on* God. Which is a sad Ground and Object of Lamentation to the Man enlightened, being forced to see, that Man, who derives his Descent from God, is seeking the Gratification of the *Lust of his Life* under such a Restlessness of his own PROPRIETY, out of all Connection with, and Dependence upon God.

"Alas! this is his gross Blindness, which it is extremely hard to recover him from."---

Dear Reader, is not this palpable Fact, and an *Idolatry* so gross, that nothing can exceed it? Now, after the two preceding Witnesses, John Engelbrecht and Hiel, let Mr. Law confirm the same sad Truth, and Matter of Fact.

"To those who confine Idolatry to the Worship of *such Idols* as the old *Heathens* and *Jews* worshipped, it may seem a Paradox to talk of the Idolatry of the *present World*, either among *Deists* or *Christians*. But if we consider Things more than Words, we shall find that *Idolatry* is no-where, but where the Heart has *set up* something in the *Place* of God; and therefore is every-where, and in every Thing, where the Heart places that *Repose*, *Trust*, and *Delight*, which should be placed in God alone. For God is only owned and confessed to be *our* God, by these Acknowledgments and Dispositions of our Hearts towards him." *Appeal.* 326, 327. See N° CIV. Col. iii. 5. also Rev. xiv. 6, 7.---The *Tr.*

will then, of his great Love and Mercy, forgive and pardon them all their Sins. (Psal. xxxii. 5. Prov. xxviii. 13. 1 Joh. 1, 9, 10.)

CXVI. Then must they withal call upon and beseech the *Holy Ghost*, as being the right and living KEY, to be also pleased to open at the same Time and to unlock the *Paternal* Heart of Love, that with the Eyes of the Spirit they may be able to cast a Look in thither, and in Faith to see the great Love of GOD; that they may consider, and so ponder deeply, what a great, fiery, fervent Love GOD the *Father* has towards *all* Mankind in general; of which he has given full Proof, in that he sent his *one-only*, his very dearest and darling Son, from his exalted heavenly Throne, into this World; that he suffered him to become a Man, suffered him to be born into this World in extreme Poverty and Meanness, and made him to be educated and grow up amidst such great Indigence, that he was not possessed of so much Property in the World as to be Master of a Spot of his own whereon *to lay his Head*; (Luke ix. 58.) and that he let him suffer in the World Contempt, Disgrace, Reproach, and Mockery; and permitted him to be afflicted and tormented, even unto the most ignominious Death. Men ought to ponder and consider *this*, what and how much, for Instance, *Christ* suffered in the Garden of *Gethsemane*, when he sweat a bloody Sweat; how much he suffered, when he was scourged; and what he suffered, when he was nailed by his Hands and Feet to the Cross. *This* ought Men to ponder and consider, what an unspeakably great Anguish, Torture, and Pain, even unto the most ignominious Death, CHRIST hath, during that Season, suffered; and *why* he however suffered all this: Certainly it was all for this Reason, that thereby he might redeem all Mankind from Hell, and from eternal Damnation; so that all who believe in *him* might be saved, and live together with him in everlasting Joy and Felicity. *This* should Men lay *deeply* to Heart, what a great and divine Work it is, for CHRIST, by his bitter Sufferings and Death, to have redeemed them from everlasting Damnation, and to have introduced them into Life eternal: What an excellent, noble, and divine Work this is; a Work as difficult to reflect duly upon, as to express in *Words!*

CXVII. And

CXVII. And thus must People also *deeply* consider, what all this proceeds from, or what the Source of it all is. They should weigh and consider, that all this proceeds from, or has it's Source in the great and inexpressible Love of God. This *great Love of* God are they then *deeply* to contemplate, and to take it to Heart; *this* are they to weigh well, and to contemplate, and to solace themselves with it: They must also make all their Endeavours tend to the Living *always* in the Love of God. They must beg of the *Holy Ghost* to be pleased to vouchsafe them a *feeling Sense* of the Love of God; praying thus,

* *To us, O* sweetest Love! *thy Favour show,*
With Love's true Ardour let us burn and glow;
That each other loving,
With Heart's Affection,
Naught may e'er mar our brotherly Connection.—

that we may also *thus* love one another from the Bottom of our Heart; for *this* are they heartily to pray, letting the Love of God be a Matter of infinitely greater Importance to them than all *Science*, and *Orthodoxy* of Understanding in the Word of God: For the "*Knowing*" a great Deal, without the Love of Christ, "*puffeth up*," and maketh us haughty and high-minded; whereas *Love* maketh us humble, (1 Cor. viii. 1.) Thus *is the Loving* God *and our Neighbour preferable to all Knowing*, (Eph. iii. 19.)

CXVIII. Forasmuch as *Love* is also the principal Thing of all; so that after *all* else is passed away and gone, *Love* will however remain eternally: For "God *himself is Love*, (1 Cor. xiii. 8, 9, 10. 1 John iv. 8, 16.) *So that* "*he who dwelleth in Love, dwelleth in* God, *and* "God *in him*." And where, I pray, would a Man rather choose to be and to dwell than in the omnipotent, most benevolent, most affectionate, most merciful God, in whom we are preserved from all Evil? And what, I pray,

* A *Lutheran* Church-Hymn, *Now our Request to the Holy Ghost*, &c. Ver. 3. It may be here observed, by the *Tr.* that the Paragraphs, from the CXVI.--CXX. do fully justify the Testimony given J. E. by *Paul Egard*. See Page 115, 116 (7.) (8.) of the 1st Vol.

pray, would a Man choose to have in his Heart dearer to him than the Loving God, and the Tasting and Feeling how gracious he is? Like as *David* says, "*Taste and* "*see, how good the Lord is!*" (Psal. xxxiv. 8.) Now if the *Gifts* of God are so fine and charming, how sweet and fine must, of Course, the *Giver* of all Gifts be; from whom however all Gifts descend, which are able to cheer and solace Mankind? And how much more is God himself able to cheer and solace us, as soon as ever we do but seek him aright, and feel sensibly how sweet the Lord is? Are Sugar and Honey sweet?—How many thousand Times sweeter then must God himself be? Can Bread and Flesh, Beer and Wine, feed, satisfy, and refresh hungry and thirsty Men?—How much more is God able to do this *himself*, who bestows all the rest? Verily, God's Goodness and Love is great: We have full and daily Proof of him in his Gifts. And yet for all *that*, People do little consider the Goodness, Love, and Mercy of God; not turning themselves towards God, from whom all good Things originate and come to us; but they keep cleaving to his Gifts *only*, and will not come to him *himself*.

CXIX. Therefore is God so displeased with Men, because they cling so fast to the small and pe.ty Gifts, to the *earthly* Gifts, and will not come to him, that he may communicate his great, *heavenly* Gifts unto them; nay, "*make them Partakers of his ownself*," (2 Pet. i. 4.) They will not become rightly acquainted with him, by Means of his Gifts, wherein, after all, Life everlasting consists; (John xvii. 3.) and not in the external, *historical Knowing*, and in the bare *Assenting* and *Consenting*, as I have intimated sufficiently already.

CXX. Let every one then turn to God, and make themselves rightly acquainted with God. This is the Will of God, and is withal very good and profitable for Men. Now if Men still slight the great Goodness of God, and will not come to *him himself*; then will they be so much the more severely punished by God; and if they *will not* come to him, when he gives them a Call so *to do*, this will of Course aggravate their Damnation so

much

much the more. Whoever then would not wish to be damned, let him come to God, when he gives him a Call; and let him take good Heed to this Call.

CXXI. Now, that God doth actually call Men by *me*, letting them know *how* they are to come to HIM, and which Way they are to set about it, as soon as they have a Mind to come to him; *how* they are to lay Hold of the KEY, the HOLY GHOST; to call upon and to pray to *him*, that he would be pleased to unlock this and that to them; opening unto them every Thing that is needful to have opened unto them, as I have here said above; and what I have further admonished, by the Impulse of the *Holy Ghost*, and by Occasion of the *Key*—this ought every one to reflect seriously upon, and in his Mind to ponder it over and over again, in the Fear of God.

CXXII. *Assuredly* it is by the Leading or Direction of the *Holy Ghost*, that I do at this Time give them a Manuduction, or Lift to this End: Neither is it done thro' my *own* human Guidance and Sagacity: For it is a Thing quite impossible, that *I* thro' my own *human* Wisdom should be able to carry on and to write such a Work as this I have now written:* Neither would all the Men in the World be able by their own human Wisdom and Guidance, or by their own Power and Strength, to mimic, or come up with me in, that, which I have hitherto, within these three Days past, been doing and writing. And by *this* can I easily furnish another Proof of my being led and moved by the *Holy Ghost*, who guides me into all Truth; and of my Call and Commission's not being any *Forgery*, *Fiction*, or *deceitful Contrivance*; but that it is a *real Work of* God with me. The *Holy Ghost* himself is the Worker of every Thing that is good in me, and not *I myself*: For it is an absolute Impossibility for *me*, by Virtue of my own *human* Nature, to work any Thing that is good in my ownself; or to bring forth any Thing that is good out of myself, whether it consist in Words, or Writings. Moreover, it is equally impossible for the *Devil* himself to do it; forasmuch as the *Devil* is *fundamentally* and *radically* wicked; to such a Degree,

 that,

* See Page 13. Vol. 1.---The Tr.

that, being *so* wicked, and having nothing in him that is good, it is equally and absolutely impossible, that any Thing *good* could proceed from the *Devil*, through me.

CXXIII. But now, since a great Deal of Good doth actually proceed from me, both in Words and Writings; and moreover "*every good Gift cometh from* God *only*," as *James* testifieth; (Chapt. 1. 17.) therefore it from hence follows quite indisputably, that the *good* Holy Ghost doth really actuate me; that God doth truly and *essentially* dwell in me; that I am a Partaker of the *divine Nature*; and that the fiery, almighty, divine Essence, or Being doth shine and burn in me, exactly as I also feel and perceive it to be true: Now as really as I do feel and perceive, when being hungry, I am eating *earthly* Food with my Body; with the very same Reality and infallible Certainty (I aver) that I feel and perceive the *heavenly* Food also within my Heart, that fiery, heavenly, divine Essence, or Being, whose *Existence* has been from all Eternity.

CXXIV. *This* dwells as *really* and *essentially* in my Heart, as it really and essentially dwells withoutside of me in the World; and especially in the infinite and eternal Space beyond the Sphere of the World: Neither doth it dwell within *my* Heart only, but also within the Hearts of *all* Believers. For as many hundred thousand Sparks issue out of *one* Fire, scattering themselves far and wide, and are able to enkindle here and there; and then from each of these little Sparks a great Fire may again arise, enkindle, and propagate itself, although, at the same Time, all is but *one* Fire and *one* Essence;—the very same is the Case also with that Divine Fire and Essence, whose *Existence* has been from all Eternity; who is full of Wisdom, Health, Power, Strength, and Omnipotence; who has created all Things, that are to be met with in Heaven above, and on Earth beneath. *This* is able to divide and distribute itself out into many hundred thousand Sparks, and to extend and propagate itself into many hundred thousand Men's Hearts. Each little Spark may fly into the Heart of Man, and light *upon it*; it may therein become a great Fire; whereas,

after

after all, the DIVINE FIRE remains in it's Perfection in the infinite and eternal Space, and alſo in the World withoutſide of Man. For GOD is, in his own divine, ſpiritual, fiery ESSENCE, omnipreſent (Pſal. cxxxix. 7--12.) both in the Inſide and on the Outſide of Men: GOD is far off, and near at Hand: "GOD dwelleth in "the High and Holy Place, with *him* alſo, that is of an "humble and contrite Spirit;" revealeth himſelf unto the humble Hearts, making himſelf known to, alſo operating, and reigning in them; if with groſs Sins, they do not wittingly and willingly reſiſt him, (Iſai. lvii. 15. lxvi. 1, 2. 2 Cor. vi. 16. John xiv. 21, 23.)

CXXV. Now that all this is true, and that *I* have alſo thus within *my* Heart a little Spark of the divine, ſpiritual, fiery ESSENCE, whoſe *Exiſtence* has been from all Eternity; I am able, from *Experience*, to aver and to write with Truth. Moreover, this little Spark of the divine, fiery ESSENCE grows and increaſes in me continually; it continues ever to illuminate my Heart more and more; the more I reflect upon and aſpire with all my Affections and Endeavours after it: And the more I pray the *Holy Ghoſt* in me, that he would be pleaſed more and more continually to reveal himſelf to me in my Heart; to enlighten the ſame, and ever more and more to work within me Faith, Love, Meekneſs, Humility, and all Chriſtian Virtues; ſo much the more then doth the *Holy Ghoſt* work all this in me, ſo that I have a *feeling Senſe* of it.

CXXVI. Theſe *Phraſes*, concerning the *fiery*, *divine* ESSENCE, or BEING, whoſe *Exiſtence* has been from everlaſting; and that *I have alſo a Spark thereof in my Heart*, and what I have written more concerning the fiery, divine, ſpiritual ESSENCE, will ſure enough ſeem *ſtrange* and *odd* to many Perſons in their own human Reaſon, who never in all their Lives before have heard ſuch Phraſes as theſe. Moreover alſo, ſome ungodly Perſons will be ſure to ſay, as ſoon as ever they hear ſuch Language, that they are Blaſphemies and Speeches derogatory to the Honour of GOD; in that I deſcribe GOD in his divine, ſpiritual ESSENCE, as if he thus divides and diſtributes himſelf out into an hundred thouſand Sparks, and thus

lights upon and enters into the Hearts of Men. Just as they did also tax me with Blasphemy, because I have said,* that in Heaven I saw CHRIST in the FATHER, and the FATHER in CHRIST; that I have seen CHRIST in the FATHER in the Form of a beauteous Youth; who had a glorified, heavenly Body, one so *transparent*, that I was able to see the very Heart within his Body; and whose Countenance shone ten thousand Times brighter than Carbuncles; that I have also seen the HOLY GHOST proceeding forth, both from the FATHER and the SON, under the Resemblance of many Rays, as if many Rays were emitted, or were issuing from the Sun; with what ever else I have said and written, as the HOLY TRINITY, GOD *Father*, *Son*, and *Holy Ghost*, revealed itself unto me.—With Respect to this, some ungodly People declare these Speeches to be blasphemous, whereby I thus express myself concerning the *Holy Trinity*. These will now also be sure to say, that they are blasphemous Speeches, when I thus speak and write concerning the eternal, divine, spiritual, fiery ESSENCE, or BEING, and that I have been made a Partaker of a Portion or a Degree thereof in my Heart. Yet let *them* say this, as long as ever they will; I am not at all stumbled at it. GOD knows what I have seen and heard, and how *he* hath revealed himself to me, wherein no Man is able to controul him. *He* knows it, and my own *Conscience* knows it, that he hath revealed himself to me *exactly*, and no otherwise than, as I say and write; and which it is not in my Power to make a Whit better than it is. GOD is my Witness, and my own Conscience too, that I lie not; and that it is not my own lying Device, or Contrivance, which many wicked Men give it out to be.

CXXVII. But whoever will not believe, that GOD has thus revealed himself to me, as I say and write; he may let it alone: I will have no Contest with any Man on that Account. And thus have all those, who do not choose to believe it, no Business with it: Can't they then let it alone, if they do not choose to believe it? What Concern is it of *theirs*, that I say and write, that GOD hath revealed himself to me in such a Manner? If what I say and

* See Page 142, 143, 156, 157. Vol. I.

and write is not ſtrictly true in *Fact*, then muſt *I* anſwer for it, and not *another*. Conſequently no other need concern himſelf about what I ſay and write concerning the divine *Revelations* and *Viſions*; which (I own) tranſcend all human Underſtanding; and which no Man is therefore capable of underſtanding, comprehending, or perceiving by his own mere human Underſtanding. Therefore it is loſt Labour, that the Learned want in their own Underſtanding to beat their Brains about them as they do, and would fain be fathoming the Height and Depth of God's Revelations with the ſcanty Line of their own *human* Underſtanding. This Remark I have alſo been obliged to make for good and ſolid Reaſons; and I leave it where it is. And now I will likewiſe begin to write in the Name of *Jeſus* concerning the Chain, which I ſaw, and ſhew what *that* ſignifies.

CXXVIII. *This* Chain *ſignifies* God's *Word*; for the Word of God connects together in the Manner of a Chain. And, as in a Chain, one Link is faſtened and hangs in another, ſo is God's Word faſtened, and hangs one Part of it in and by the other; and has, in the Spirit, no Diſcordancy, or Contrariety to itſelf at all. For though, according to the *Letter*, it doth ſometimes ſeem to *Reaſon* to claſh and to be contradictory to itſelf; yet is it in the Spirit, and in Faith, not contradictory to itſelf; ſo far from it, that it hangs together in mutual Dependency, like a Chain.

CXXIX. But that there is ſo much Controverſy amongſt the Learned about God's *Word*, by Means of which ſo much Miſchief ariſes in the World; comes from this, that the *Learned* do not *abide by* the Chain of God's Word, but that they deviate from it, every one interpreting it according to his own Head, or Fancy. Thus then the Angel told me to inform the *Learned*, whenſoever the *Holy Ghoſt* ſhould move me ſo to do, that they muſt *abide by* the Chain of the Word of God, and not deviate from it: and that they muſt confine themſelves to it, and proceed no further than to the Extent of the Chain of God's Word; Juſt as when anybody, being faſtened to a Chain, can go no further than his Chain reaches. In the

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very ſame Manner are the *Learned* to faſten themſelves to the Chain of the Word of God, and to lock themſelves, as it were, faſt to it; ſo as to be able to go no farther than the Extent of the Chain of God's Word reaches.

CXXX. They muſt not interpret the Word of God according to their own Heads and Fancies; and eſpecially are they to abide by what *Chriſt* himſelf has uttered with his *own* holy divine Mouth, and as he has himſelf *taught* and *lived*. They are only to bend all their Endeavours continually to be all of them the Followers of *Chriſt* in his holy Life, and thus to guard againſt groſs, known, and wilful Sins: At the ſame Time alſo diligently to call upon and to pray to the *Holy Ghoſt*, that he would be pleaſed to enlighten them in their Hearts, and that they might all thus come into that *Spirit*, from whence the Holy Scripture *flowed*. That thus they might read the Scripture in the *Holy Ghoſt*; and that the *Holy Ghoſt* would be pleaſed to open their Underſtandings, that they might have a *right* Knowledge of it in the *Holy Ghoſt*. Thus then would it be impoſſible for them to get into any Controverſies about it; they would all unite together in Love; and thus, from a Principle of Love, in the *Holy Ghoſt*, interpret and expound the Scripture: In this Manner might they *rightly* underſtand, expound, and interpret the Scripture, each according to his *own* Gift, juſt as the *Holy Ghoſt* giveth every one to underſtand it. Of Courſe then ſuch *Expoſitions* as theſe would not claſh one with another; but all the *Difference* would be, that one would ever expound the Scripture in a *more excellent* Manner than the other: And thus have Men their Pleaſure and Delight, each in his Neighbour's Gifts: And thus doth one rejoice the other, neither doth one hate or malign the other on Account of his Gifts, as is the Caſe in modern Times.

CXXXI. Now, if they (I mean the *Learned)* did all of them but give themſelves up in this Manner to be governed and led by the *Holy Ghoſt*, and to live in Love, Meekneſs, and Humility; then would alſo the *Polemical* Diſputes Pro and Con fall all of them to the Ground of their own Accord. Then would they alſo be able to teach

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and inſtruct their Hearers in the ſame Strain, and to preach Love into them; ſo that War would alſo ceaſe of Courſe. And then would Peace ſoon enſue in the World, if the *Learned* did but firſt of all bend all their Endeavours towards the Promotion of Chriſtian Peace, and would live in it one with another: Then would outward, *temporal* Peace come ſoon likewiſe.

CXXXII. This I was enjoined to remind the *Learned* of in a brief Manner, by Occaſion of the CHAIN: With which I ſhall alſo put a Period to the *Expoſition* of this Point. And thus I neither can or will make any farther *Expoſition* on this Head, neither make any more occaſional Obſervations or Reflections upon it; becauſe the *Holy Ghoſt* doth not now move and impel me to write any more about it. I have alſo, during the *Expoſition* of this VISION, penned down ſo much at preſent, under the Superintendency and Direction of the *Holy Ghoſt*, that if the *Learned* were but to come up to it, Things would be then ſoon better, and there would be Peace in the World. But what is now written, let no Man by any Means reject on *my* Account; for it is a Work of the *Holy Ghoſt*, as I have ſufficiently aſſerted. Therefore let every one accept and embrace it as from the *Holy Ghoſt*, foraſmuch as I have evinced ſufficiently, that *his* Work it is.

CXXXIII. As to what yet concerns the Angel's having been arrayed in ſo *beautiful a Garment*; by Occaſion thereof I was alſo to remind every one of that *beautiful Robe of* Jeſus Chriſt's *Righteouſneſs*, (Iſai. lxi. 10.) *with which he inveſts his Believers*. This muſt every one have in high Honour, nor muſt they bedaub and defile it with known Sins; thus then, to all Eternity, will they of Courſe be magnificently adorned with the heavenly tranſparent Garment, which will be embroidered with heavenly Gold and Pearls.

CXXXIV. This will be another Sort of Garment, or Robe, than any Garments of this World, with which the Body is here covered: Our Bodies will not there be covered in the ſame Manner as now they are: We ſhall be there arrayed with tranſparent, heavenly Garments, which quite

pervade

pervade our Bodies through and through; that is, God will then quite fill our Bodies with his own *divine Essence*. When GOD SHALL BE ALL IN ALL, (1 Cor. xv. 28.) then shall we have transparent Bodies, to such a Degree, that one shall be able to see the very Heart in the other's Body. Then shall we be also able to descry with what an admirable Mechanism GOD has created Man; and then shall we have such clear and bright Countenances, as to be able to see one Countenance or Face in the other, in a Manner much clearer than in any Mirrour of the most polished Steel. Thus will the Bodies be beautiful Ones beyond all Measure, which GOD will there give us. Concerning these beautiful, glorified Bodies I have already given a sufficient Description in the *Exposition* of the VISION * concerning the *New Heaven and the New Earth*. And thus then will I also now, in the Name of *Jesus*, conclude this Vision concerning the THREE STATES.

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§ V.

The OCCURRENCE posterior to the VISION, AND THE CONCLUSION.

CXXXV. NOW the Angel, after having *spiritually* explained and expounded all this to me, and then commended me to the *Holy Ghost*, and his Divine Guidance; forthwith departed from me. And thus did every Thing also vanish out of my Sight, and the Darkness returned upon me; for it was still Night. Moreover, as I was thus lying in my Bed, and ruminating upon what I had *heard* and *seen*; I (further) heard a Voice, which spake thus to me, "*Hans, (John) get up, and* "*immediately write down what thou hast heard and seen.*"

CXXXVI. But, as I kept lying still, and rather loitering in my Bed, I received a *Blow* upon my Face, as if given me by some clinched Fist, or Hand, so that my Eye

* See Page 142, 144, 148, of Vol. I.

Eye struck Fire again in Consequence of it. And I again heard a Voice, which said, "*Why dost thou keep loitering* "*so long in Bed?* THUS *shall it go with all such as do the* "*Work of* GOD NEGLIGENTLY." Upon which I got up directly, lit a Candle, and wrote down the *Vision* and the *Exposition* in the House of the *Pastor*, with whom I at that Time resided. Now when the Day came afterwards on, and the *Pastor* saw me; observing my Eye to be black and blue, he asked me which Way it became so? Therefore I told him, that I had received a Blow upon my Eye, and that this was the Effect of it: At which the *Pastor* was greatly surprized.

CXXXVII. Often do I reflect upon the Blow I then received, even to this very Day; making it my Endeavour, to the very utmost of my Power, never to do the Work of GOD in a *dilatory* Manner; nor sparing any Pains on *my* Part to do as much Good as is within the Compass of my Power to do. And every *other* Person has equally good Reason to reflect seriously upon this Incident too, as well as myself. And thus, for solid Reasons, have I been obliged, under the Influence and Direction of the *Holy Ghost*, briefly to make Mention of this Circumstance; that, by such an Occasion, I might admonish every One to be diligent and faithful in his Calling and Function: For what I write, I do not write *principally* on my own, but mostly on Account of other People.*

CXXXVIII. For,

* In the *General Preliminary View*, Page 7, Line 24, Vol. 1, what I have there rendered, *A* SLAP *on the Face*, might have been better given a BLOW, &c. as appears from this original Account itself: Yet will *the Thing* be no less offensive to the Delicacy of *Human Reason*. But the *Tr.* would, for all *that*, wish every Reader to be, with the good *Pastor* of WINSEN, rather *surprized* than *offended*, and excited to *Mockery*, at this very *singular* Incident. Certainly it contains, not only the important *Lesson*, here largely inculcated; but further implies a strong *Confirmation* of the *Reality* of the entire Occurrence itself. Unless it could be supposed, that a Man of J. E's. *truly-religious* Character were capable of imposing such a Rank Piece of Fraud upon Mankind: Which no *truly-religious* Reader will, I am sure, ever suspect him of.

But, Reader! "Believest thou the Prophets? I will suppose thou believest." I beg thee then to turn to the following Passages, amongst others; viz. 1 Kings, xx. 35--43. Isai. xx. 2--6. Ezek. iv.

CXXXVIII. For, as to my own Self, I have the right *Preceptor*, the *Holy Ghost*, very evidently in my Heart; who doth daily teach, instruct, and admonish me, what I am to do. From this *Original* Source of Instruction I learn; nor need I *principally* to learn any Thing out of Writings, or Books; they being but the Rivulets and Brooks, which have their Heads, or their Rise from the *Holy Ghost*, the most *Original Source*, from whence all good Writings are derived. I have the very *Original Source* of all Good itself manifest in my Heart, whence all that is Good flows forth: And thus have I no Need to be obliged to learn any Thing, as a Matter of Necessity, out of any good Writings, be they either my own, or those of others. Yet neither do I on this Account, or by such a Procedure, despise the Writings, which *others* pen down under the Guidance of the *Holy Ghost*; as little as I despise *my own* Writings, which I pen down by the Guidance of the *Holy Ghost*.

CXXXIX. I do not act in this Case like the hard refractory Heads and haughty Hearts, who entertain an Abhorrence of other People's Writings; and have no Mind to read them, let them be as good as ever they may. So far from it, that I peruse *them* with very great Pleasure; yea, and with more Pleasure than I do my own Writings, that by *them* I may understand what Good it is that the *Holy Ghost* is working through other People; and which of Course I take my Delight in. I am well apprized of that which the *Holy Ghost* worketh in myself; but I am not equally apprized of what he is working in others, till I read and understand it. Indeed, I have no absolute Necessity to read other Writings, in Order to be thereby led into the Spirit, which teacheth every Thing that

iv. throughout. Chapt. xxiv. 15--18. Hosea i. 2, 3, &c. There is also *some* Resemblance in this to the Case of *Zacharias's judicial* Dumbness, as it is recorded, Luke i. 18--22. From all which it is evident, that GOD's Thoughts are not as Man's Thoughts; and that it has been often his Good-Pleasure to instruct Mankind, not only by *Words*, but also by *Signs*, or strange and uncouth *Prophetic Actions*, done by and upon the Persons of his EXTRAORDINARY MESSENGERS; such as J. E. also in *his* Time surely was.---May we then all learn from hence, "not to do the Work of the Lord, "*either* deceitfully," or *negligently*, or *dilatorily*. Jer. xlviii. 10. *Gen. xxi.* 14. Chapt. xxii. 3. Psal. cxix. 60. Gal. i. 16.---The Tr.

that is good. In this I live already, God be praised! in the Spirit, (I say) whence every Thing that is good floweth. But, as to my Reading *other* People's Writings, it is all a Matter of Pleasure and Delight to me; seeing that I have such a great Pleasure and Delight in that which is good, and which cometh from God. And thus must I also own ingenuously, that during my Perusal of other good Writings, the *Holy Ghost* doth also teach and remind me of a great Deal of Good, whereby I am rendered capable of making a still farther Growth and Progress in my Knowledge of divine Things; which I am here in Time happy in already, and in which I shall be consummately happy to all Eternity.

CXL. Thus have I no absolute Necessity to read other People's Writings, in Order *first* to attain by *them* to that genuine divine Knowledge, wherein consist Salvation and Happiness, (See 1 Pet i. 9.) for I live in it already, God be praised! What I read, I read for Pleasure and for Redundance, not for Necessity's Sake. But with Respect to such as are not as yet arrived at this Happiness and Salvation, they must necessarily read and learn something that is good, that by Means thereof *they* likewise may attain to the same. On the other Hand, such as have attained to it already, read this and that good Thing in a Way of Pleasure and Delight; ever more and more by such Means recreating themselves in God, that thereby they may grow up and increase in the Knowledge of God; for in this we cannot grow up too much, or become too strong.

CXLI. And that *I* may also grow up and increase therein more and more continually; and that, in a Way of Redundance, *I* may remind myself so much the better of that which the *Holy Ghost* hath wrought in me;—for this Reason, do I still read at Times in my own Writings, when I am not instigated and moved to write: For otherwise I am obliged to give the Preference to Writing. For, during my Writing, a vast Deal of Good is taught me by the *Holy Ghost*; and not to me only, but also to other People: But with Respect to my own Person, it is not for Necessity, but for the Sake of Redundance.

CXLII. Of Course I have no Occasion, through absolute Necessity, to write down any Thing on my *own* Account; but what I *do* pen down, I must be obliged to do it for the Sake of *other* People, that *they* may have it in their Power to read what I write under the Influence and Guidance of the *Holy Ghost*; and that then the *Holy Ghost* may be able to work again, by Means thereof, a great Deal of Good in *their* Hearts, when they read my Writings with Devotion and in the Fear of GOD. Nay, should they even read them out of Curiosity, sometimes however some Good may be effected by them: Nay, should they even read them with a wicked Heart, and with Design only of hoping to find something in them, from whence they might take Occasion for carping at, and reprobating my divine Call and Commission; and should thus look for nothing Good in my Writings, but every Thing that is bad; yet at Times may nevertheless some good Effects take Place in them by the Operation of the *Holy Ghost*, productive of other Sentiments, and a Conviction in their Hearts, by Means of the Truth, that my Call and Commission are not of a *bad*, but of a *good* Nature.*

CXLIII. But when they are thus convinced within their Heart, and will not for all that receive and entertain what is good, neither desist from their ungodly Course; then will their Damnation become afterwards so much the more

* During the first blooming State of the Christian Church, it has frequently been the Case, that when some of the *Heathens* have, out of Curiosity, or even to carry on their Drollery with it, wanted to read the *Gospel* concerning CHRIST, they, by Means of this Instrument of so opposite an Operation, according to Man, have been affected and moved in their Minds, to such a Degree, as actually to be converted; and from *Partisans* amongst the Adversaries to become *Patrons* of the *Christian* Truth, even unto Death. Many also among them have actually carried off the Crown of Martyrdom, by having commenced much more zealous *Patrons* of the Truth, after their Conversion, than they had been before *Antagonists* against it. Of which there are remarkable Instances in the *Heathen* Stage-Players, *Genesius*, *Gelasinus*, *Ardalion*, and *Porphyry*; who made diligent Enquiry after the Mysteries of the Christians, in Order, in their Plays, or Dramatic Performances, to carry on their Drollery with them in Presence of the Emperors *Diocletian*, and *Julian*: During the Performance of which, they thereupon became true Christians and Martyrs. See a Book entitled, *Acta primorum Martyrum sincera et selecta Theodorici Ruinart, Edit. Amstelod.* 1713, *Pag.* 269; and *Martyrol. Rom.* 14 *Aprilis*, and 15 *Septembris*.

more enhanced and aggravated. Moreover, *Christ* will then be found guiltless, seeing that he hath brought them to the Knowledge of that which is good; and yet, after all, they will not receive and embrace it, neither desist from their ungodly Courses. Thus have they then no Excuse to plead, (Rom. i. 20. ii. 1.) as if they had never known that which is good; seeing that they are convicted in their own Heart, that they have really known that which is good, whereof the *Holy Ghost* hath also convicted them in their Heart; and yet for all that, they wittingly and willingly refuse to embrace and receive the Good, amending their Lives according to it; and thus wittingly and willingly contradicting the *Holy Ghost* in their Heart; insomuch, that he is unable, by Means of the Good, to work, and to bring, Faith, Love, Meekness and Humility, together with all other Christian Virtues, to a Consistency, in their Heart.

CXLIV. Thus then must they also of Course die in their Sins and perish everlastingly, if they do not truly *repent* during the Season of Grace: For this is *the Sin against the Holy Ghost*, which hath no Forgiveness, either in this, or the World to come, (Matt. xii. 32.) When, for Instance, a Man perseveres continually in known and wilful Sins; thereby resisting the *Holy Ghost*; so that he dies in such Sins, and in such a Resistance kept up against the *Holy Ghost*. Wo to that Man! Thus is he out of all Capacity of Salvation, and must of Course be damned to Eternity.

CXLV. Let every one seriously consider this, and lay it well to Heart; *repenting him truly of his Sins during the Season of Grace*; guarding against all *known* and *wilful* Sins, and desisting from them; that the *Holy Ghost* may be able to work within his Heart that Faith in *Christ*, whereby he can be saved.

CXLVI. But although I say, that Men may be thereby in a Capacity of coming to God, provided they receive the Good, which I write by the *Holy Ghost*; yet let nobody now surmise, as if the Meaning were, that none could be in a Capacity of coming to God, or of re-

ceiving any Thing Good, without, of Course, first reading my Writings:—This is far from being my Meaning. Every one may come to GOD, sure enough, if only he receives that Good which the BIBLE sets before him, and does not resist the *Holy Ghost* with known and wilful Sins; so that he may be able to work Faith in his Heart. In this Way he may be saved, although he were never to hear or see any Thing at all of *me*, and of *my Writings*: For by ME will nobody be saved, but by CHRIST alone: So that People may be saved very well without *me*.

CXLVII. But since, after all, such hath been the Good-Pleasure of GOD to send *me* from Heaven back again into this World; in Order that, in a very singular and uncommon Way and Manner, I should exhort and call Men unto *Repentance*; therefore, my beloved Friends, let it be *your* Good-Pleasure also; neither do ye act counter to GOD in *this* Respect. And if any one doth act counter to that Good, which I, through the Impulse of the *Holy Ghost*, promote; in such a Case he plainly betrays, that he still retains a godless and a wicked Heart; an Heart that is not *with*, but *against* GOD; because he cherishes a Detestation within himself of this divine Work, in the *Way* wherein the *Holy Ghost* doth work and carry it on in *me*.

CXLVIII. With Respect to such Persons as may easily have it in their Power to peruse my Writings and printed Pieces, if they only chose so to do; and to whom the News is brought concerning *that*, which I, by the Influence and Guidance of the *Holy Ghost*, have written and printed, but are too proud and haughty so much as once to desire to read them; but as soon as ever they hear of my Call and Commission, or get a Sight of any of my printed Tracts, or other Writings, reprobate and reject them without any farther Ceremony; having no Desire to read them, through a Pride of Heart; and yet, for all that, calumniating and vilifying my divine Call and Commission, without so much as rightly knowing *what* they are:—Persons of this Cast and Complexion give flagrant Proofs by their Conduct, that they are possessed of Hearts hard, wicked, and *godless* beyond Measure; Hearts that are

are devoid of, and detached from God, and in Union with the *Devil*, whom they serve: Therefore are they in Truth and Reality *godless* Men, as being devoid of and detached from God.

CXLIX. Neither do I hereby recriminate and vilify *them* in my Turn, because I call them *godless* Men; like as some suppose me to have calumniated and vilified them with the Word *godless*. Herein I did wrong, say they, *so* ought I not to act. I do not calumniate them hereby, but I speak the Truth; and Truth-Speaking is certainly no Vilifying and Calumniating. Neither do I do it from a bad, or malignant Heart; but it is done out of Love, and from a good Heart, by the Impulse of the *Holy Ghost*; who, through *me*, chastises the *Godless* on Account of their Sins. In this true Point of View, it is no Calumny, that I declare such to be *godless* Men, who speak Evil of my divine Call and Commission, and have yet, at the very same Time, no right Understanding about it; and who, having much less convicted me of any Evil, do nevertheless yet persist in vilifying and calumniating my divine Call and Commission. Such Proceedings are beyond all Doubt from a *godless*, *diabolical*, and *wicked* Spirit in them; which they ought to be brought to the due Knowledge and Confession of, and to withdraw and desist from; for if they do not, God will signally punish them in Body and Soul; if, in such a Way as this, they persist in their Evil-Speaking.

CL. Let every one *truly repent*, cease to do Evil, and learn to do well; proceed in the Way of that which is Good, and be true and faithful in his Calling and Station. Let every one make Truth and Righteousness his Objects, in all he pursues and eschews; yield himself up to the Guidance and Leading of the *Holy Ghost* into all that is good; do the Work of God valiantly and perseveringly; not perfunctorily, neither being slothful in the good, divine Work: Otherwise God will send *him* a Blow, as surely as he sent *me* one by the Angel of the Lord; and that in a Manner so emphatical, that I came off with a black and blue Eye from this Encounter. Moreover, the Voice said expressly, "*Thus shall it go with all such as do the Wo*

"*of the Lord negligently.*" Therefore do not do the Work of God perfunctorily, or negligently; but with Diligence, with Perseverance, and with great Zeal, as early, and as vigorously, as you are able to do it.

CLI. But now, if those shall be smitten, who do the Work of God perfunctorily, although they do not resist it, no nor even do the Work of the Devil; how much more then shall such be smitten, who do not so much as do the Work of God perfunctorily, but resist it; are directly up in Arms against it, and on the contrary do the Work of the Devil? Certainly such will be smitten many thousand Times more. Moreover, such as will not only not do the Work of God, but strain every Nerve, and bend all their Endeavours besides, not to let others do it neither; who calumniate and vilify those who do this Work of God, purely because of their having devoted themselves to it; who strain every Nerve, and bend all their Endeavours to cool, quench, and exterminate them; — such shall, without all Doubt, be many thousand Times more smitten, and then cast into the Abyss of Hell, if they do not truly repent of this Conduct of theirs: They being such as, not only not choosing to do Good themselves, do also oppose those who yet do Good by the Impulse and Motion of the *Holy Ghost*; with a View to cause *them* to do as little Good as they do *themselves*. These are certainly dreadful Sins of *Christians* so called: Who pique themselves upon their being Christians, are in Possession of God's Word, hear the same much and often, nay even teach from it themselves, how we are to do the Word of God; and yet no sooner do *I* act according to the Prescript of their *own* Doctrine, but they immediately traverse me in the *Practice* of that which is good. Certainly these are gross; ay, gross and flagrant Sins with a Witness!

CLII. Never should I have believed, that such wicked People could have been found amongst *Christians*; and especially amongst the Teachers, if I had not had the Experience of it myself, (Luke ii. 34, 35.) And if it had been even told me beforehand by anybody else, yet could I never have been capable of believing, that such wicked

wicked Persons as these were to be found amongst *Christians*; and especially amongst those, who imagine themselves to be the *very best*, and to be the *very nearest* to God, because of THEIR DOCTRINE.* For it is not the *Hearers* only, but principally the *Teachers* also, who have most of all opposed me in this divine Work. Certainly this is a most consummate Pitch, or State of Ungodliness, that the very People are *themselves* Adversaries to the Word of God, who are in every one of their own Hearers Estimation supposed to be the Promoters and Vindicators of the Glory and Work of God! And yet *these very People* are in their Hearts most directly *opposite* to the Work of God, (See Zeph. iii. 4.) From which Procedure of theirs it is evident, that they "draw "nigh unto God with the Mouth only," (Matt. xv. 8.) They are outwardly qualified for preaching very excellent Sermons, and yet is their Heart all the While *far from* God, and *against* God. How bad they are in their Hearts doth at this Juncture make itself manifest, when now the divine Light re-inkindles and shines again thro' me unto such a Day, as hath not in the same Manner shone hitherto for a long Season. For so hath it not for many Centuries foregoing occurred, that God should preach in such a Way through *simple* and *illiterate* Persons, as at this very Time he doth now preach through *me*.

CLIII. As long as we are in the Dark, we cannot see what this or the other is, nor make any Difference or Discrimination between one Thing and another; but no sooner is a Light brought into a dark Place, in such a Manner as to shine in and upon the Darkness, but we are then able to make a Difference between this and that; because we are able to see and discriminate between one Thing and another, between that which is good and that which is evil: Whereas, on the other Hand, in the Darkness, and at the Dawn of Day, before the clear Day-Light has taken Place, that which is good is often looked upon to be bad, and that which is bad to be good. The same has been the very Case for a long Series of Ages in *Christendom*.

* The *Lutherans* call themselves the *Evangelic*, or *Gospel*-Preachers, in a View to their supposed *supereminent* Purity of Doctrine. O vain Boast without Heart and Life's Correspondency!---The *Tr.*

Christendom. A thick and gross Darkness has overspread it, amidst which People have not been able to discern aright what this and what the other Thing is, having been out of all Capacity to make any proper Discrimination: For Want of which, the Evil has been looked upon as Good, and the Good as Evil; therein the Ungodly have been esteemed to be Good and Pious, and the Good and Pious to be Ungodly.

CLIV. But whereas the divine Light is now through me sprung up in the very Midst of the Darkness, it of Course manifesteth itself, that many ungodly Persons, who amidst the Darkness are esteemed as pious Ones, because they have had the Form, or Semblance of Godliness (2 Tim. iii. 5.) before the World, have however been in Heart godless: And the Devil hath, in them, transformed himself into an Angel of Light, in such a Way that they themselves have not known and perceived it: Never did it come into their Heads, that they were such godless Persons in God's Sight, having imagined themselves to be Persons of genuine Piety in the Sight of God. In which Respect they are, however, under a grievous Mistake, from a Seduction and Deception of the Devil. Such People were the *Pharisees*, who were in Reality godless. However, although *they*, before *Christ*'s coming into the World, were esteemed to be pious; yet when *Christ*, as the divine Light, was come into the World, and shone in the Darkness; then did it make itself manifest, that the *Scribes* and *Pharisees* were, with some few Exceptions, *godless* Persons. The very same is still the Case at this Day, when now through *me* the divine Light again shineth in the Darkness. It is now again manifest, that the (modern) Scribes are ungodly Persons in their Hearts, some few of them excepted. For such as are up in Arms against this Work of God in me, and set themselves in Opposition to it, neither do choose to lend an helping Hand towards the Furtherance of it, to the utmost of their Ability;—all these I regard as *Godless* Persons; for although in the Sight of the World they may live under ever such a Mimic Semblance of Sanctity; and although they are able to preach ever such fine Sermons of the Word of God; yet are they after all, in their

own

own Hearts, truly *Godless* and wicked People in the Sight of God; whose Hearts are fraught with Falsehood, fraught with Hypocrisy, fraught with Pride, Hatred, Envy, Self- Self- and World's-Love; which Charge I am sufficiently able to make good against them, if Necessity should require it.

CLV. Now just as the *Learned*, some few of them excepted, are in *general* Godless and wicked Men in their Hearts; the very same is the Case with the *Political* and *Oeconomical* State likewise. Few are to be met with amongst *any* of them, who have a Love for *this divine Light* within their Hearts. For they cannot believe it to be a Work of God; otherwise, did they believe, they would surely love it too. And if so be they did live in the Love of *Christ*, they would be also able to believe, that it is a Work of God; because they see nothing that is Evil in me, but rather every Thing that is Good; For which very Reason also they ought to believe that the whole Affair with me is a Work of God: For "*the Love of Christ* "*naturally believes the best*, and is not inclined to doubt "about that which is good:" (1 Cor. xiii. 7.) Moreover, since my Call and Commission directly and altogether tend to the leading Men to God and to *Christ*, a Thing nobody can contradict; therefore am I warranted to take a Proof from thence, that the whole Tenor of my Call and Commission is good, how *odd*, *strange*, and *whimsical* so ever it may appear to Reason. And whosoever liveth in the Love of *Christ*, believeth that all the Good I lay Claim to cometh from God, as *James* says, (Chapt. i. 17.) of Consequence he hath no Doubt at all concerning it, who liveth in the Love of *Christ*. Whereas he who yet doubteth of my Call and Commission, whether it be of God or not, gives a Proof in Fact, that he doth not *live* as yet *in that Love* of *Christ*, which is naturally inclined to believe nothing but the best; and that he is not as yet under the Guidance and Leading of the *Holy Ghost*, from whom I write my Good:—This is an uncontroulable Consequence. (Joh. viii. 42, 43, 47.)

CLVI. Good Reason then has every one to put himself to the Test, in Order to be ascertained *what Spirit* is his Mover

Mover and Ruler; for Fear he might impose upon his own-self with his self-conceited Faith and Opinion; in that he conceits himself and takes it for granted, that he is an *Orthodox Believer*, and that the *Holy Ghost* is his Guide; at the very Time when however he is under the Influence and Direction of an evil Spirit. For whoever is in a Passion at that which I write, doth even by this very Conduct betray irrefragably, that an evil Spirit is his Mover and Ruler; a malignant, envious, haughty Spirit. For "*Love endureth all Things*," (1 Cor. xiii. 7.) and whoever liveth in the Love of *Christ*, in Meekness and Humility, such a one is able to endure all Things; whereby he gives Proof that the Spirit of *Christ* is his Mover and Ruler. By this *Touch-Stone* then let every one try himself to the very Bottom, in Order to be ascertained what Spirit it is that moves and bears the Rule within his Heart. To whomsoever this my Way of Writing is disagreeable and odious, and whose so ever's Heart is thereby brought into Apprehension and Alarm; *him* doth an evil Spirit rule and direct; although he may not openly contradict what I write, nor suffer it to come forth to *public* Notoriety that he is against me.

CLVII. But to whomsoever the Good I write is agreeable in his Heart, and whose Heart is thereby gladdened; in such a Person's Heart doth the *Holy Ghost* bear the Rule and Sway: And the little Spark of the Spirit, of the divine, fiery ESSENCE, is as it were fanned by my Means as with a Wind from the *Holy Ghost*: Which Wind is a spiritual Wind; it is a divine, powerful Wind, which abideth eternally, and is not transient, as the Wind in the World is transient. For the *Holy Ghost* is also like unto a Wind; (John iii. 8.) And as the Wind bloweth where it listeth, and nobody is able to with-hold it; and as it can blow up a small Fire, into a great one; in the very same Manner doth the *Holy Ghost* blow also where *he* listeth, neither is any Man able to with-hold, or to controul *him*; he can raise a little inconsiderable Spark of the *spiritual* Fire to a great Fire, and can blow it up.

CLVIII. Which are sure enough *odd* and *strange* Phrases in the Ear of Reason: But in Case any Man is not

not able rightly to understand and take *this* in, because it seemeth to him *contrary* to God's Word; let such an one only speak with me about it; for I will then explain it to him in such a Manner, (if he will but hearken to me in Love) that it shall issue in his full Satisfaction; so as to rid him entirely of any such Surmise of it's being *contrary* to the Word of God, or inconsistent with the Nature of his Omnipotence. For God *doth*, and is certainly able *to do*, every Thing he himself pleases; he is able to reveal himself in many thousand different Ways and Manners, and all in Kind and Degree as he pleases, and in what Manner he pleases. But with Respect to those, who neither can or will understand, or take in, these Sayings; and who do not come to talk with, or to enquire of, me on that Head, so as to put it in my Power to apologise for myself towards them, and to explain my own Meaning;—such ought at least however not to inveigh against and speak detractingly of them. Let them leave *me* to answer for all I write, how *odd* and *strange* so ever it may appear to *them*; fixing their Eye wholly and alone upon the *End* the whole Affair of my Call and Commission tends to, viz. to Christ, (1 Tim. i. 5.)

CLIX. Let them but only fix their Eye upon him;—let them but commence *his* Followers in his holy *Doctrine* and *Life*; yea, let them but yield themselves up to be directed and moved by the *Holy Ghost* to all that is good, so as ever to live in the *Spirit*, and not in *human Reason*; and that thus they may become Regenerated Ones through the *Holy Spirit*, (John iii. 3, 5, 7, 8.) and live therein; that they may become *New Creatures*, (2 Cor. v. 17. Gal. vi. 15.) and *Partakers of the divine Nature*; (2 Pet. i. 4.) which divine Nature is an eternal, fiery, almighty, divine Essence. And when they are become Partakers thereof, and do thus really live in God and God in them; then are they competent for loving all Mankind in the World, Enemies as well as Friends; being qualified to converse with and to treat their Enemies with Love, as well as their very best Friends. This are those Persons qualified to do, who having been made Partakers of the divine Nature, do live in God and God in them. For then they also find within themselves a *divine*

Power,

Power, by Means of which they are able to bear all their Crofs with Patience; let it be as grievous and unaccountable a one as ever it may; yet for all *that*, they have a Power to bear it all with Patience.

CLX. And now will I herewith alfo conclude the Occurrence which befel me after the *Vifion* was paffed and over; and the Reflections I have been obliged to make upon it, tending to inculcate the *Manner* how every Perfon ought to take efpecial good Heed to his own Calling, and not to do the Work of God *negligently*; or elfe he will in like Manner receive a fevere Blow from God: Moreover, that fuch will be fmitten more feverely ftill, who do not do God's Work at all, but do the Devil's Work: And with ftill greater Severity, and in the moft violent Manner of all others, will thofe be fmitten, who not only do not do any Thing good themfelves, but even, to the very utmoft of their Power, hinder their Neighbours, who would fain do Good; fo that *they* may alfo not be able to do any more towards the Promotion of the Work of God than they do *themfelves*. Now let every Perfon confider *this Matter* with all Attention and Seriofnefs.

CLXI. Moreover, though a Perfon may do ever fo much Good in the Sight of the World; yet, if at the fame Time he does not do it from a good, believing, loving, meek, and humble Heart, none of it is, after all, good in the Sight of God; for God looketh at the Heart: And *whatfoever is not of Faith*, (or doth not proceed from Faith as it's Ground and Motive, Rom. xiv. 23.) *is not good in the Sight of* God: For though it may appear ever fo good and plaufible before the World, yet is it bad and *Sin* in God's Sight: Forafmuch as God is not at all charmed with externally fine Sermons, picked and culled, gathered and patched up, out of the *written* Word of God; if the Heart be not withal good and upright, and if fo be the Word of God be not uttered and delivered from the *Holy Spirit*.

CLXII. Whoever *fpeaks* the Word of God by the *Holy Ghoft*, *doeth* likewife in Love, through the *Holy Ghoft*, every

every Thing that is good, as well for Enemies as for Friends; he hateth and despiseth no Man; he teacheth nothing that is wicked; he misinterprets nothing, but puts the very best Construction upon every Thing, that is yet of such an ambiguous Nature, as not yet plainly to appear whether it be Good or Evil; he likes rather to speak well than ill of it. Thus doth the Man act, who lives in the Love of *Christ*, and who is possessed of a good Heart. Now let every one carefully examine his ownself what Sort of a Heart he has, and not place his Dependence upon his own fine Discourses, which he makes upon the Word of God; as if from *thence* he was to take the *Criterion*, or sure Mark of his being a Christian, or not.—No; he must distinguish *this* by the Goodness of his Heart, and by the Love he bears to *Christ*. For this is the only *Criterion* of a genuine Christian, the infallible Mark, whereby we may know the genuine Christians; as *Christ* says, (Joh. xiii. 35.) and not by that Precision, or Nicety of *orthodox* Knowledge in the Head; which possibly they may have of the Word of God, and that they *outwardly* stickle for, and maintain the Word of *Christ*. All this is a mere Cypher in the Sight of God, if the Person doth not, at the same Time, live in the Love of *Christ*. The Ungodly are also as well able *outwardly* to stickle for, and to maintain the Words of *Christ*, as they. Of Course then this never can be the *Criterion*, or infallible Mark of a genuine Christian: But the Ungodly are not able to live in the Love of *Christ*; this Mark have they not; for this is alone the true *Characteristic* of Believers, and of those that are good.

CLXIII. Thus then are the Ungodly and the Pious distinguished one from the other by the *Criterion*, *Characteristic*, or infallible Mark of Love; because this Mark is *peculiar* to the Good or Pious, and to them only. And those, who live in the Love of *Christ*, are the genuine, believing, good Christians, whatever their Denomination may be, and in whatsoever divided Part of the *Christian* Religion they may be found; let them, ignorantly and inadvertently, be as erroneous as ever they may in Notions and Opinions: If nevertheless, they live *in that* "*Faith*, "*which the Holy Ghost worketh in the Heart, and which* "*worketh by Love*," (Eph. i. 19. ii. 8. Coloss. ii. 12.

Gal. v. 6.) then are all Errors and Sins in this Faith forgiven them. Whereas, on the other Hand, those are in Reality out of the *Christian Pale*, let them outwardly understand every Thing with ever so *orthodox* a Precision and Nicety, and outwardly hold every Ordinance, which *Christ* hath instituted, with ever such a zealous Punctuality; who do not live in the Faith, which the *Holy Ghost* worketh in the Heart, and who do not live in the Love of *Christ*, in Meekness and Humility: All these are real *Heathens* within the external Christian Pale, and, with all their outward *orthodox* Understanding and Knowledge, will be damned; if, together with all this Furniture, they abide in the *old Birth*, in which they are incapable of becoming saved, or happy. If they would be saved, they must be *regenerated*, as *Christ* saith, (Joh. iii. 3.)

CLXIV. But he that liveth in the *Regeneration* has a good Heart, and dies every Day more and more to all Self-Love, Pelf-Love, World's-Love, and to all Haughtiness and Pride, Hatred, Envy, and to all Evil; wherein he lives no more, as the *Godless* and *Unregenerate* do still live in them. A regenerate Person doth, on the other Hand, live in the Love of *Christ*, in Meekness, and Humility, and in *all* Christian Virtues; all his Endeavours are bent towards the living in them more and more, so that thus he may grow up and increase in them; he is the Follower of *Christ* in the Regeneration; he denieth his ownself, taking up his Cross, and bearing it with Patience after *Christ*. These are the *right*-orthodox, or, the genuinely-believing Christians, under whatever divided Part of the Christian Religion they may happen to have been brought up; which is a Matter of no such *capital* Concern as it is given out to be. For such do certainly live in the genuine Religion of *Christ*, in which alone they will be saved; and in no *Man's* Religion, let his *Name* be whatever it may; seeing that the Scripture observes a total Silence concerning such *Men's* RELIGIONS, and concerning so many *Men's* NAMES, and *Men's* NOTIONS: But whosoever maintains GOD's Word, (Micah vi. 8.) practiseth Love, humbleth himself before GOD and Man, seareth God and worketh Righteousness, and followeth after *Christ* in his *Life*;—he is accepted of GOD, and lives in the genuine

Christian

Christian Religion; whereas he who liveth *counter* to all this, the same doth not live in the *Christian* Religion.

CLXV. Now to such as live in the *Christian* Religion is every Thing also dear and valuable, which I through the *Holy Ghost*, under a divine Call and Commission, present him with: Such take it to Heart, reflect, and ruminate upon it. But at present I find but a *few*, to whom *that* is dear and precious, which through the Impulse of the *Holy Ghost*, is produced and tendered by me. For tho' they may not all just speak Evil of, and vilify it; yet do they set no great Value upon it; letting it go as it comes, and not amending their Lives according to it; instead of which, they remain in the old evil Life of Sin, make no Sort of Examination of themselves, whether they are living in the *New Birth*, or in the *Old Birth*; do not call upon God for his *Holy Spirit*, that thro' *him* they might be born again; thus not praying for him aright, so that they might receive him: Although they have it in their Power to pray on that Behalf too, if they would but do it in such a Manner as actually to receive him; which would be the Case, were they but once to desist from their flagrant, known, and wilful Sins.

CLXVI. For nobody, who yet liveth in known and wilful Sins, is susceptible of the *Holy Ghost*; who is the most noble, the most precious, and the most valuable Gift in the Universe: *Christ* tells us this, (John xiv. 17.) "*The World cannot receive the* Holy Ghost;" that means, the Men of the World, who live in known Sins; who pursue after the sensual Pleasures of the World, and after the becoming rich in the World; have themselves in high Esteem and Admiration; live in Pride and Vanity, in Hatred, Envy, and Unrighteousness; calumniate and vilify their Neighbour; and resist God and his Word, his divine wonderful Works, and his stupendous Dispensations and Government. Such as act in *this* Way, and upon a Plan like this, are Men of the World; who cannot receive the *Holy Ghost*, till they give up and desist from this Plan: And indeed, how should they be able to receive the *Holy Ghost*, when, against their own Consciences, they thus counter-work him? So long are they absolutely

in a State incompatible with the Reception of him; for although they were with the Mouth to pray on that Behalf ever so much, yet is all their Prayer fruitless: Nay, thus they do not pray as they ought. But then it is that they pray as they ought, when they desist from known Sins, and are upon their Guard against Lies and Injustice, against Calumny and Detraction, and whatever else makes up the black Catalogue of *known* Sins; which they have it in their Power to guard against by their own human Faculties, if they had but a *Will* to employ them properly, (Luke xii. 57.) Forasmuch as that they are all of them indubitably endowed with the *Grace of* God, and are also thus in a Capacity of pursuing, through God's Grace, after Truth and Righteousness; if in other Respects their human Understandings are but so disposed as, in a regular State, they may be supposed to be; and which, where it obtains, must be allowed to be a great Instance of the Grace of God. And if they would only employ *this Talent* well and to Advantage, God would then give them more Grace; he would, through Grace, bestow the *Holy Ghost* upon them; who would, in their Hearts, work all Kinds of good Things, by Means whereof they would be sure to be brought unto Salvation and Happiness.

CLXVII. Thus is every Thing a Man has purely a Matter of *Grace*, whether it be in the natural-human, or supernatural-heavenly Life. Wherefore may no Man ascribe any Thing, that is good, to his ownself; for every good Thing cometh from God, the *natural* Gifts as well as the *supernatural* Ones. And thus is Man bound, in and concerning every Thing he doth that is good, to give God the Glory, both in the *natural* and in the *spiritual* Life. Therefore let no Man on that Account be proud and high-minded, or even gape after Honour or Thanks on that Behalf; if, by Means of the *Grace of* God, he doeth much Good, even from his *human* Powers and Faculties: Let him not on that Account exalt himself above others, but rather humble himself under all Men; seeking no Honour at all in the World with all his own Doings. Let him solely seek the Glory of God in every Thing, and the Good of his Neighbour, (Acts xii. 23.)

CLXVIII. To

CLXVIII. To which I would now gladly and finally admonish every Person, by the Impulse of the *Holy Ghost*; viz. that every one may *so* employ and improve his *natural* Talents and Gifts; begging God withal for his *heavenly* Gifts, that God would be also pleased to bestow upon him these heavenly Gifts, and the very best Gift of all, the invaluable *Holy Ghost*: Who may then be able to work within his Heart Faith, and every Kind of good Thing; and that thus he may become righteous and saved, *initially* here in Time, and *consummately* hereafter to all Eternity; and *that* out of *pure Grace and Mercy*, exclusive of all his own Merits and Works. For Man is incapable of meriting any Thing by all his own good Works; (Luke xvii. 10.) because he can neither have, or do any Thing that is good of his ownself without God; seeing that every Thing that is good cometh from God, both the natural Gifts, and the supernatural, spiritual Gifts. The natural (or *good*) Gifts come from God, as well as the supernatural, (or *perfect*) heavenly Gifts. For as to the natural Gifts, they are the *good* Gifts; and as to the supernatural, heavenly Gifts, they are the *perfect* Gifts; and they come *all* of them from God; as *James* speaketh and teacheth, (Chapt. i. 17.) Therefore, of all Necessity, must Men receive every Thing from God, that they have a Desire to have; and must withal reflect seriously on what *Paul* says, (1 Cor. iv. 7.) "*What hast* "*thou, O Man, which thou hast not received? And if* "*thou hast received it, why boastest thou as if thou hadst* "*not received it?*"

CLXIX. Let every one well weigh and consider this Text; and let him, in and with Respect to every Thing, give God the Glory, as to *him* from whom he hath every Thing that is good: And thus will all Self-Honour and Self-Boasting be sure to drop away from him, and he will be perpetually humbling himself, he will live incessantly in Humility: And then, the more the Gifts are which God of his Grace confers upon him, so much the more humble will he become: He will conceive a perfect Abhorrence for Self-Honour; and will never hereafter be able to live in *Ambition*, it being the very Ground and Root of all Evil. For had *Eve* never become ambitious,

and had she chosen to have been *no more* than *that* which God was pleased to have her be, and *that* which actually she was; she never would have fallen into Sin: Whereas no sooner did she become ambitious and so aspiring, as to want to be *as* God, contrary to the Will of God;—but she fell into Sin. Thus doth all Sin originate from Ambition, and thus it is the very Root and Ground of all Evil: And for this very Reason it is, that every Person ought to be so much upon his Guard against it; learning Humility in his Heart from Christ, (Matt. xi. 29.) and always living in it.

CLXX. To this End may it please God to vouchsafe his Grace and Blessing to every one, who is from his Heart desirous of it! This, out of great Love, and from the very Bottom of my Heart, do I wish to all and each of Mankind. Moreover, unto such as heartily desire it, God will also be glad to bestow his Grace to this End; so that they may be able to live perpetually in Humility:—Of this there can be no Doubt. Herewith now will I commend all good and pious Christians to the Love, Grace, and Mercy of God. May God be pleased to govern and direct us all by his *Holy Spirit*, and to lead and guide us into all Truth! So shall we be happy People, *initially* here in this Time, and *consummately* hereafter to all Eternity. Amen!

Written at Emden, in the Year 1640, the 21st of *Dec.* on St. *Thomas's Day*; which *Thomas* was unbelieving, tho' afterwards he became believing. May God be pleased to turn all Unbelievers into true Believers!

JOHN ENGELBRECHT,
of *Brunswic*,
A Messenger of the Most High.

F I N I S.

E R R A T U M.

Page 104, last Line of the Note, Vol. I. instead of "to follow a "*good than a* bad Example," read, "a bad than a good"---

I will make no Apology for the *Addition* of the following *Postliminous Note*; as, in a very remarkable Manner, it tends to elucidate and confirm N° LXXIV--LXXVII, Page 66--68 of this 2d Volume.

DR. JOHN WILLIAM PETERSEN, formerly *Superintendent* of *Lunenburg*, (whatever might, or might not, have been his *Foible*, in Respect to a commonly-supposed undue and unseasonable Attachment to some favourite *Tenets*) was certainly, upon the Whole of his Character, a very pious, and learned; a zealous, and faithful; a laborious, and useful; and, in Disposition, a most sweet and amiable Man: All which his History, and very numerous *Manuscript*- and printed Works sufficiently indicate and attest.— Yet was he, in 1692, deposed from his Office by the *Consistory*, then assembled at *Zell*, for that Purpose. It should seem, that his public Avowal of the *Revelations* of *Juliana Countess* of *Asseburg* was the *real* Ground, or the *Pretext* for their having proceeded with him to such an Extremity of Rigour; though he patronized this young Lady merely from a *conscientious* Persuasion of the Rectitude of her Cause. His STATE OF THE CASE was translated and published, in our Tongue, in the Year 1695, under the Title of *a Letter to some Divines, concerning the Question, whether* GOD, *since Christ's Ascension, doth any more reveal himself to Mankind by Means of divine Apparitions?* [Visions, or Appearances.]

In the MEMOIRS *of his Life*, written in the Year 1717, by his own-self, and containing 440 *Octavo*-Pages; we meet with the following curious, incidental *Anecdote*.

" During the Course of my Examination, there was a " Bookseller of *Jena* standing out with his Books in the " House, where the *Consistory* then sat. Now, whilst I was " rummaging amongst, and turning over, one and another " of his Books; it so happened, that I met with JOHN " ENGELBRECHT's Book in *Octavo*; and, by mere Acci- " dent opened, and cast my Eye upon the Passage, where " he is relating what occurred to him at *Zell*, when had up " before a full *Consistory*; and in the very Chamber too, " where I also at this Time, and on a similar Account, " made my Appearance. Having purchased this Book, " I took it into the *Consistory* along with me; and read " them the *Passage*, or *Words* I had accidentally opened " upon in that Book: Which Words, by the Way, I had " never read, or so much as heard a Syllable of, from any " Man, before.—

" *Now there, in broad Day-Light, and whilst the Eyes of all*

" *the*

" *the* ASSESSORS *of the* CONSISTORY *were upon him, he* " *saw a* VISION; *which represented* CHRIST, *as the Judge* " *amongst the Judges, appearing to hold the Judgment.*—(See " this, Page 8, and 91, N° LXXVII. of Vol. I.)

" Hereupon they laid their Heads together; being un- " willing to believe, that I had but *just then* bought the " Book. Therefore they interrogated the Bookseller upon " Oath, whether I had bought such a Book of *him?* which " he (as with the strictest Truth he very well might) an- " swered in the Affirmative: He also superadded, that he " had *first* brought the said Book from *Jena* along with " him. This puzzled and confounded them, creating " withal a good Deal of Surprize."——Page 201. § 47.

It might have been observed, that, in the Year 1680, the said Dr. PETERSEN married the then justly celebrated Maiden-Lady, JOANNA ELEONORA DE MERLAU; a Person no less pious than sensible and accomplished. The Nuptials were solemnized at *Franckfort-on-the-Mayn*, by that very worthy Man, and faithful Advocate of vital and experimental Religion, Dr. PHILIP JACOB SPENER, an intimate Friend of Dr. PETERSEN.

This Marriage, from a Similarity of Heart's Dispositions in the Lord, proved an uncommonly happy one. She was the Authoress of one and another good Piece in the religious Way; and particularly of a remarkable LETTER, addressed to her *two Sisters*; which, eight Years ago, was done into *English* from an old *German* Manuscript; and is specified in the List of Publications at the End of this 2d Volume.

In the Year 1718, Mrs. PETERSEN added a *Supplement* to the above-said MEMOIRS of her *Husband's Life*, containing 78 Pages of *her own*. I cannot help deeming myself, in this Respect, fortunate, for being in Possession of both these choice and curious Pieces of Biography, in the *German* Language. Mine is the *second* Edition, printed in 1719; to which an *Effigies*, or striking Portrait, of each Author, is prefixed. I got the Book of a good old Friend of that Nation, when I was in *Germany*, four Years ago.

N. B. When I wrote the *Preface* to JOANNA ELEONORA DE MERLAU'S LETTER above-said, I really knew no more of her than is there asserted, Page vii: The rest I learned afterwards. I believe, that both these worthy Persons did not long survive the Publication of their History above-mentioned. For He was then 69 Years of Age, and She 74. It would be a Satisfaction to me to know *when*, *where*, and *how* they passed out of Time into Eternity.

THE

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Apology for Madam Bourignon, p. 22. § xix.

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N. B. In the *Memoirs* of *Jacob Behmen* there is an Account of HIEL, which takes up 10 Pages.